

58612

STRICTURES

ON

MILITARY DISCIPLINE,

IN A

SERIES OF LETTERS;

WITH A

MILITARY DISCOURSE;

IN WHICH IS INTERSPERSED

SOME ACCOUNT OF THE SCOTCH BRIGADE IN THE
DUTCH SERVICE:

BY AN OFFICER.

Ridiculum enim plane foret, si homines in rebus minime necessariis omnem
suum studium et operam ponant, ut et dubitando et perquirendo omnia
inveniant, bellicum vero hanc artem non prius discere velint, quam cum
hostibus illis sit decertandum.

ELIEN.

L O N D O N:

PRINTED FOR JOHN DONALDSON, CORNER OF
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M, DEC, LXXIV.

2 T To the PUBLIC

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 been for some time past much im-
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“ my

" my first beginning the military way of
 " life in Flanders, I happened to lodge with
 " a gentleman of my own name, who was
 " so kind as to take me under his protection ;
 " he was an officer of great knowledge, read-
 " ing and experience ; a gentleman of uni-
 " versal learning, of a humane benevolent
 " heart ; and whose greatest pleasure was to
 " instruct young gentlemen of his acquaint-
 " tance, in all their duty to God and man,
 " He was an excellent mathematician, and
 " gave lessons in all parts of military mathe-
 " matics, experimental and natural philo-
 " sophy, and other useful parts of learning,
 " to me, and several other young gentlemen,
 " as regularly, attentively, and much more
 " cheerfully, than if he had been paid for it.
 " He was a pious, religious good man,
 " and had a most particular pleasure and de-
 " light in reading, studying, and explaining
 " the bible, which he had been at great
 " pains to make himself thoroughly ac-
 " quainted with, as he read Hebrew and
 " Greek as easily as he did Latin, without
 " the help of any master. He was keeper of
 " the regimental library, so that I had an
 " excel-

"excellent opportunity to learn, from being
 "always in his agreeable instructive com-
 "pany, and having access to many good
 "books, on all subjects. One he put into
 "my hands and recommended to me the
 "attentive reading of it; it was Monro's
 "expedition with M'Kay's regiment in the
 "army of Gustavus Adolphus king of Swe-
 "den, &c. It is a compleat journal of the
 "proceedings of that regiment, its duties in
 "garison, on marches, in engagements,
 "and a particular account of every officer in
 "it.

"I was much pleased with the matter and
 "manner of the book, (altho' the language
 "and stile is old and uncouth) the ingenuouf-
 "ness and honesty with which the author ex-
 "presses himself on every occasion, and his
 "whole manner of writing; shews him to
 "have been a brave worthy officer, and a
 "good man. From that time I conceived
 "a design of making a historical journal of
 "what might happen in the regiment I be-
 "longed to, and also, as far as I could get
 "certain and particular information, of the
 "whole Scotch Brigade in the Dutch service.

"I think

" I think an officer cannot better employ a
 " little of his time than in recording the
 " brave actions, the worthy, generous and
 " noble behaviour, of every man in the corps
 " he belongs to, high and low ; and in laying
 " open to public view, the oppressive, mean
 " and vicious bad behaviour of any officers
 " belonging to it : this would much incite
 " to great and virtuous actions, and deter
 " from bad ones ; and in such a narration,
 " the characters of the dead ought to be re-
 " presented in as fair and impartial a light,
 " as those of the living ; a man who has
 " done much good, or a great deal of mis-
 " chief in a corps or army, ought not to be
 " passed unnoticed.

" What I have hitherto wrote on the sub-
 " ject, I think can stand the severest scrutiny
 " and criticism with regard to impartiality ;
 " concerning facts, living and dead charac-
 " ters, &c. But many circumstances concur
 " to make me give up thoughts of making
 " it public, at least for sometime ; what I
 " may do some years hence I do not know.
 " all I shall say is, that if ever it appears in
 " print, I hope impartiality and disinterested-

ness

ness shall shine through the whole of it, and show that I have not been guided by pique, prejudice, or party views, nor awed and influenced by the favour or frowns of the great and mighty: To point out virtuous characters worthy of example, and to set up the vicious and wicked to open view as beacons to deter from such practices, has been my chief aim; the virtues and vices of such men being my subject, not their persons; and I shall carefully avoid touching on any thing regarding their characters or conduct in public or private life, excepting what naturally comes within my subject, in giving an account or history of the Scotch Brigade; following the example of Mr. Monro in the above named book.

These following letters and discourse would have been published some months ago, had not there been still hopes entertained of persuading the writer to give the larger work to the public; but he still declining it, we thought the publication of these letters might be some incitement, to make him favourable with the others; and very probably it may,

as

as these seem to be only extracts, or an epitome of the other; and as it is long since it has been written, and the writer not being present, and if he was, perhaps not willing to look over and correct the publication, so that very possibly several mistakes may be found, and some things said that he might wish to have altered, we hope he may for these reasons be determined soon to give us his larger work to be published under his own eye.

This we thought proper to premise, as the author seemed unwilling to give either preface or dedication; whether influenced by modesty or any other reason we shall not say; but flatter ourselves that he will not be displeased at what we have here said, being a kind of dedication, or offering to the MANES and respectful memory of his, long ago, deceased friend, and introducer into the military life, so honourably and gratefully made mention of by himself, and whose character and military conduct, will undoubtedly have a distinguished place in his history of the Scotch Brigade.

THE EDITOR.

S I R,

I N the course of our conversation some weeks ago, and on your examining my library, as you called it, although it scarcely deserves the name of a library, you expressed a great deal of surprise to find in it so great a number of military books,—as you seemed to think that the art of war is a subject on which many volumes could not be wrote to much purpose or edification. I confess indeed that a great many of the books published of late years, on all the branches of the military science and art of war, are but repetitions of what hath been already published on the same subject; and so far is this impudence carried, that I have found the same volumes published word for word from beginning to end, only the title page altered;—such for instance is *Les Memoires Militaires sur les Anciens*, &c. published by Monf. Maubert; it is *verbatim* from beginning to end Monf. Guischard's (now Quintus ~~Prætor~~ in the Prussian army) Military Memoirs, attacking the Chevalier de Folard's Commentary on Polybius, which Monf. Guischard published when he was in the Dutch service: such too is an Essay on the Art of War, lately published by Captain Anderson;

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Scilius

derfon; it is almost a literal translation of Monsr. Le Baron d'Espagnac's *Essai sur le Science de la Guerre*, &c. several others of the like kind might be pointed out.—A much less number of military books than have already been published might suffice to give any man, of study and application, in the army, a distinct knowledge of his business, so far as it is to be learned from books. To French officers the military world hath been much obliged for many good books on the art of war, more than to the officers of all other armies in Europe.—I mean not to find fault with an officer's employing his time in that way, but would only hint, that a judicious collection, or compilation, to be made from the great number of books now extant on that art, to be comprised in a few volumes, might answer the end of all these books, as they might contain every thing worthy the attention and knowledge of an officer on every branch of military science; this would be a great saving of time and money to Gentlemen in the army; besides being an inducement and invitation for many of them to read and study the essentials of their business, who either have not money to buy many books, do not understand the French and other foreign languages, or are backward to begin a study, which, from the great number of volumes wrote upon it, they fancy to be an intricate and laborious one. —

The

The substance or essentials of all the good books already published, in different languages and countries, on the military art, may be comprised in such a collection, for almost all hath already been said, that is possible to say on every branch of military science hitherto known thorough all its changes; so that such a collection and translation being made, in a judicious manner, might set bounds to the inventions of the antient and present military world until this time; and nothing afterward need to be published, in the military way, but new inventions and discoveries into the *terra incognita* of military knowledge and improvements. At present there are so many books published, that if a young officer understands French and Italian, he is bewildered in the multitude, and at a loss how to chuse; so that it will be doing an essential service to military Gentlemen, if any officers of knowledge and experience, and master of the languages, shall set about making such a collection.

Although much has been wrote on the art military, I have often wondered, that no man of leisure, of a ~~true~~ military spirit, and at the same time of a benevolent heart, and a lover of mankind, has ever thought of publishing something for the particular use and improvement of the poor fellows the soldiers: great pains and care is taken to exercise their bodies and limbs, according to the various
methods

methods of discipline yet invented, but very little care is taken to make them good men and good Christians, and although to them is greatly owing all the glory obtained by the greatest conquerors and heroes, yet they are generally little more regarded, than if they were a parcel of mere machines; let a man have ever so fine a military genius, let him have courage, conduct, and good fortune, yet what can he do alone to gain that glory his ambition aims at?—All his knowledge, his military merit, will be of little avail, if he does not inspire his troops with a love and high esteem for religion and virtue, a regard to the honour and interest of their King and Country, to the particular corps they belong to, to their officers, and to their own reputation and credit; and at the same time he must give the greatest attention and care to preserve his men in health and good spirits, for, without this, all discipline is to no purpose. A small corps of troops, inspired with such sentiments, trained up in the ways of religion and virtue, and conducted by officers of worth and merit, will do much nobler actions than a body of ~~more~~ their number given to vice and irregularities. The life of a common soldier gives him much spare time, which too many of them employ idly and viciously, not knowing how to employ it usefully; some of them read, many of them are fond of it when they can get books; but the

Triple

the books that too often fall into their hands are trifling, idle romance, or of a worse kind, the reason probably being, that such books are more easily come by than others of a better sort; for I have observed some of them very fond of books on religious and moral subjects; little books of history and martial exploits highly delight most of them; and indeed no wonder that they do so, for when a soldier reads or hears of many men raising themselves to honour, riches, and command, by their own merit, from the lowest rank in the army, it delights and fires him, to think that such may one day be his own fate, if he behaves well; and he becomes desirous of acquiring the knowledge necessary to make him conspicuous in a laudable way, and to distinguish himself from his companions by such a behaviour and such actions, as he has read and heard was the cause of the rise of others in his station of life,

The thoughts of this, and reflecting on the hardships that British Soldiers in the Dutch service labour under, having no access to books in their own language, and ignorant of that of the country they are in, often exposed to the seduction of artful Roman Catholick-priests; their religion, morals and manners, too little minded by people of their corps, who are at no great pains to instruct them in the Christian and moral duties; this, I say, has often moved me with pity and
compassion

compassion to such a number of brave honest men, and their families, in a manner banished their native country, confined in garrison towns, and living in a state of too much ignorance and want of instruction; that I have often thought a man could not better, nor more charitably employ a little time than in putting together a set of discourses on some of the most important Christian and moral duties, adapted as much as possible to the capacities and situation of these poor honest people; pointing out to them more particularly their duty as good soldiers, and to cause publish them in a small cheap volume, that they may be an easy purchase for them and their children. No matter where such discourses are collected, or how compiled, if the materials are good, and put together in an instructing, agreeable manner; it does not signify who are the authors, or if they are taken from twenty different works.

What is the cause of so few gentlemen in the Dutch army having published any thing in the military way, I shall not take upon me to say; one reason perhaps may be, the little regard shewn to military people in that country, excepting in time of war, and when there is a Stadt-holder at the head of the army. From all accounts of the armies of that republick, it is easy to remark, that at all times, when they have not had a Stadt-holder, military merit hath been much neglected,

neglected, and military virtue much on the decline : the case is, in some degree similar in the British army ; very few military books of merit have been published by British officers, probably from the same cause, the little regard paid to military men in England in time of peace, which discourages gentlemen of education, of learning, reading, and experience, to employ their time in writing on a science which they have seen so much despised and neglected in their native country ; but now that military merit and virtue is held in high esteem in Britain, that the British arms, their military skill and discipline, are famous in most parts of the known world, and the practical parts of war have been brought to the highest perfection by British officers, it is to be hoped that we may soon have some thing new in the military way, published by British officers, preferable to any thing that hath yet appeared from the French, German, Italian, Spanish, or from any other nation. In the art of war, more than in most of the other arts, one is always to learn, and as Cambyfes, in his instructions to his son Cyrus, tells him, “ it is in war as
 “ in musick, one is always to learn ; one
 “ must not content himself on remembering
 “ the stratagems and fineses he has learnt,
 “ but must invent new ones, the latest found
 “ being generally in the highest esteem,
 “ because they operate with more effect.”

Not-

Notwithstanding all that has been done, said, and wrote in the military way, no nation; or general, ever yet were perfect; the Grecian and Roman discipline, exercise of their troops, &c. were long esteem'd the most perfect, yet time hath almost worn out both;—The Prussian hath long been in the highest repute, and the Prussian exercise and discipline has been adopted more or less by almost every army in Europe, yet deservedly great as is his Prussian Majesty's reputation and military glory, even he has committed faults, and has been candid and great enough to own them. His success in arms has been amazing, yet not always, nor altogether owing to the exactitude of his discipline.—But allowing the Prussian discipline to be the very best, and most unexceptionable that can be framed for an army, so compos'd, and on such a footing and establishment as is his army, it is a thing absolutely impossible to introduce that discipline into a British, French, or Dutch army, without new modelling their whole military system; and such a revolution and thorough change, might endanger a revolution of a more serious nature.—The best thing a military man can do, is to study what all nations have practis'd and do practise in the military way, and from his neighbours perfections and defects, to form a system of military discipline, as near to perfection

perfection as possible; for let him do all he can in practice, he will always find something new. To pretend then to stick positively by this or that old custom, or manner of marching, exercising, encamping, &c. only because it has been long practised, or has the sanction of being adopted by this or t other nation or general, must generally be of bad effect.—A good officer ought to be master, at least, in theory, of every thing that can probably happen in the different situations he may come to find himself engaged in on actual service; so that if he commands an army, or party, his fancy and memory may immediatly suggest to him, all the advantages that can possibly be made of his situation, without adhering to little punctilios of service, because they are old customs.—Many a glorious atchievement in war has been effected, merely because the generality of people think them impracticable, and any thing new, or unexpected, put in practice in real service, even tho' in itself a trifling circumstance, generally turns out greatly to the advantage of the army, or party, that attempts it; providing it is projected with secrecy and skill, and the executing of it put into good hands;—A very difficult, dangerous enterprize, if of consequence to an army, is a great incitement to an officer of spirit and knowledge to attempt it; and if an officer is well acquainted with

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the genius and capacities of the men he commands, and is beloved and esteemed by them, he may almost promise himself success; I mean he will have the highest probability of succeeding, however perilous the attempt.

There is perhaps no circumstance in the lives of these two great generals, Prince Ferdinand and the Hereditary Prince of Brunswick, that places their military characters in a higher point of view, than does that bold and noble resolution of detaching so large a corps of troops from the grand army on the eve of a battle with a superior army of the enemy, in order to attack the Duke of Brisac's corps; the success sufficiently evinced how well the plan was laid, and how well executed, so much to the honour of these two Princes, and which contributed so much to the success of that day. The account given of that late military attempt and success, puts me in mind of the boldest and most daring military scheme that has yet occurred to me in history, mentioned by Titus Livius, Polybius, &c. What I mean, is that plan'd and executed by the consul Nero when he was encamped with his army in that part of Italy called Apulia; the account given of it, is, "Nero was lying encamped near to Canusium, in the face of Hannibal and his army, while his colleague, Livius, was opposing Asdrubal, who wanted to join his brother Hannibal;—Nero to prevent

“ prevent the junction, formed the bold scheme
 “ to march with six thousand infantry and one
 “ thousand cavalry, of his choicest troops, he
 “ join’d Livius at about two hundred and
 “ forty English miles distance, where he at-
 “ tack’d, defeated and killed Asdrubal, and
 “ returned with his troops to his own army
 “ the fifteenth day, and all the while Han-
 “ nibal was ignorant that he had marched,
 “ nor knew any thing of the affair till
 “ Asdrubal’s head was thrown before the en-
 “ trenchment of his camp.” Such an account
 as this would seem incredible, was it not well
 vouched ; for Nero must have marched about
 forty miles each day, reckoning seven days
 for his march, to join Livius at Singallia,
 two days that he remained at the camp of
 Livius to give battle to Asdrubal, and six
 days for his march back to his own army ;
 and his men must have carried provisions for
 at least six days.—Such daring attempts
 must give one a very high idea of a general’s
 military knowledge and address ; he must have
 great judgment to seize on the favourable time,
 much justness and precision in reasoning with
 himself upon, in foreseeing and taking pre-
 cautions against, every circumstance that may
 happen ; much art in concealing his design
 both from the enemy and from his own troops,
 and must have a perfect knowledge of the
 general opposed to him, and what his own
 troops are able to do on an extraordi-
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nary occasion.—That surprising march and attempt of Nero is a remarkable instance what a small corps of choice troops can do, when commanded by officers of experience, and whose military talents and capacities are known to, and trusted in, by their foldiers.

This leads me naturally to say, that all soldiers ought, as much as possible, to be commanded by officers of their own nation, and none more so than the British ; there is not better, nay I think I may safely say there is not so good troops in Europe as the British, but be they ever so good they never will behave so well under the command of foreign officers, as when commanded by British ;—I take it to be a good deal the case with all nations, but no people in Europe are so sensible of this as the Swifs ; they have troops in all European services who will hire them, but in all services no man ever gets a commission in a Swifs regiment but a native of Swisserland, at least very rarely do they admit any other, and if they do they must be naturalized ;—In all services they are quite a distinct corps from the rest of the army, they have their own laws, their own courts-martial, their own punishments and rewards, and join in no detail with the rest of the army, are never judged and punished but according to their own laws, and by their own people, nor interfere in judging or punishing the rest of the army ; and in all services in Europe they are on the best
footing

footing in every respect of any troops in Europe. What a mortifying circumstance is it to see in the Dutch service a very old corps of British troops, who have always behaved unexceptionably well, on an establishment in that service, so much inferior to that of the Swiss in the same service, or to the British troops at home; they enjoy no privilege as British troops, excepting the trifling distinction of being dress'd in red, taking the right of the army when encamped or on a march, and having two pence a week more pay for the private men than the Dutch troops have; but neither their pay nor cloathing is near so good as the Swiss; they have not their own courts-martial, are not judged by their own laws, nor by their own people, and in no other respect are they better than the national troops, but in every respect on a worse establishment than the British troops are at home.

The condition of these regiments have long call'd loudly for the British nation and his Majesty to do something in their favour; they may easily be put on such an establishment as to become a corps greatly advantageous, useful and honourable to both nations of Britain and Holland; they have served the States of Holland from the earliest time of the Republick with much reputation, and have suffered greatly in their cause; they deserve therefore some notice of the States, and the best encouragement of any troops in their service;

service; they are the surest troops in their service, and have often given convincing proofs of their fidelity to the States, and of their attachment to the illustrious House of Orange; in time of war too they are almost the only corps in the army, that the Dutch can depend on having compleat to take the field; for if they happen to be at war in opposition to either the House of Austria or France, it is in the power of these States to prevent any recruits coming either from Switzerland or Germany; and it is well known that the Provinces, or their dependancies, are not able to afford recruits for one fourth part of the army; but so long as the British and Dutch are in friendship together, so long must they undisturbed remain masters of the sea against all Europe, and so the recruits for any British troops in the Dutch service can be depended on; and never has it been known that they once failed to be in readiness for the field; so that on these and many other interesting considerations, the States General and the Statholder should ever befriend these troops; they are a very old national British corps, and have on many occasions done honour to their country; and it is no fault of their's if they have not done as signal services to their king and country, as any of the British corps have done, so that they merit the notice and approbation of their king and country; and it is to be hoped that they will interpose in their favour, to have them put on a more firm

firm and respectable footing in the Dutch service, than they have been for a long time past, that they may in time become a very useful corps, both to Britain and Holland.

The young Statholder will soon be of age to take upon himself the management of military affairs in that Republick; and it is probable that a young prince, whose ancestors have been so eminent in the military way, and whose education has been directed by so able a prince as is now at the head of affairs, that such a prince will endeavour to revive and encourage the antient military virtue and merit of the army, and will make the arms of the republick as famous as they have been. Long were the armies of the princes of Orange esteemed the best military schools in Europe, and many a British subject has distinguished himself greatly in these armies; —But certain it is, that the army of the Republick is greatly on the decline, and none in Europe needs more to be new-modelled than it does; the great point is, when that is set about, to do it in a proper manner, for to bring in slap-dash the discipline practised in a Prussian or Austrian service, into a Dutch, British, or French army, appears to me to be as impracticable as to introduce the Chinese taste of gardening and agriculture, into the wilds of Norway or Iceland: there is a possibility to force almost any thing, if one will bestow expence, time and pains enough; but it ought to be considered, when you have
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forced your point, whether it answers the end proposed? or do you not perhaps find that you have bestowed a deal of expence, time and trouble to no purpose, and possibly have made things worse than you found them? Military discipline ought as much as possible to be adapted to the genius of the nation, or people, where that discipline is to be practised; for to say that every man, or every nation, are equally capable to be good soldiers, providing the discipline is the same, is betraying great ignorance of mankind in general, and much self-sufficiency in the man who says so. That men of all nations may be made by discipline to handle arms, march, and do their exercise, as well one nation as another, I do not deny; neither can it be denied, that many animals may, and are brought by force and long custom to do many things as well as any of the human species; but I am sure that a slavish, harsh, and brutal discipline, to which some armies in Europe are accustomed, and the treatment given to officers in some of those services, never can be introduced into a British, Dutch or French army.---To see the treatment given to the men of some armies, one would be apt to imagine that the persons commanding them, must look upon the people under their command as a species of beings greatly inferior to the human race, or that they have no soul, but are mere automations; else they would be afraid to provoke
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the resentment of a creature endowed with any kind of spirit. ---About thirty years ago, I remember to have heard a story that happened in a garrison in Flanders: " One day " a German officer in a regiment in garrison, " there, on guard, found fault with some " trifling thing that had been done on his " guard, by a Highland-man, a soldier in " one of the Scots regiments of the brigades, " on which he ordered the Serjeant of the " guards, also a Highland-man, to bring the " soldier out in the front of the guard and prig- " gle him (a punishment never known in Brit- " tain, nor amongst British subjects any where.) " The serjeant begg'd of the officer to pardon " the man; he would not, and insisted on the " punishment. He then begg'd that he would " punish him any other way. The officer still " refused. He told him then, that he hoped " he would not insist on his putting his or- " ders in execution, for it is a punishment " that is not known, nor allowed in Britain; " nor in the Scots Brigade, and begg'd leave " to make the report to the commanding of- " ficer of the regiment. The officer then a- " greed to defer the man's punishment till " the guard was relieved, but told the serjeant " that he would make report of him and the " soldier to the Governor; he did so. The " Governor, who was a German Prince, a " very brave worthy old man, happened to " have a good many Scots officers with him

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forced your point, whether it answers the end proposed? or do you not perhaps find that you have bestowed a deal of expence, time and trouble to no purpose, and possibly have made things worse than you found them? Military discipline ought as much as possible to be adapted to the genius of the nation, or people, where that discipline is to be practised; for to say that every man, or every nation, are equally capable to be good soldiers, providing the discipline is the same, is betraying great ignorance of mankind in general, and much self-sufficiency in the man who says so. That men of all nations may be made by discipline to handle arms, march, and do their exercise, as well one nation as another, I do not deny; neither can it be denied, that many animals may, and are brought by force and long custom to do many things as well as any of the human species; but I am sure that a slavish, harsh, and brutal discipline, to which some armies in Europe are accustomed, and the treatment given to officers in some of those services, never can be introduced into a British, Dutch or French army.---To see the treatment given to the men of some armies, one would be apt to imagine that the persons commanding them, must look upon the people under their command as a species of beings greatly inferior to the human race, or that they have no soul, but are mere automatons; else they would be afraid to provoke
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the resentment of a creature endowed with any kind of spirit. ---About thirty years ago, I remember to have heard a story that happened in a garrison in Flanders: " One day " a German officer in a regiment in garrison, " there, on guard, found fault with some " trifling thing that had been done on his " guard, by a Highland-man, a soldier in " one of the Scots regiments of the brigade, " on which he ordered the Serjeant of the " guards, also a Highland-man, to bring the " soldier out in the front of the guard and prig- " gle him (a punishment never known in Brit- " tain, nor amongst British subjects any where.) " The serjeant begg'd of the officer to pardon " the man; he would not, and insisted on the " punishment. He then begg'd that he would " punish him any other way. The officer still " refused. He told him then, that he hoped " he would not insist on his putting his or- " ders in execution, for it is a punishment " that is not known, nor allowed in Britain, " nor in the Scots Brigade, and begg'd leave " to make the report to the commanding of- " ficer of the regiment. The officer then a- " greed to defer the man's punishment till " the guard was relieved, but told the serjeant " that he would make report of him and the " soldier to the Governor; he did so. The " Governor, who was a German Prince, a " very brave worthy old man, happened to " have a good many Scots officers with him

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“ when the officer made his report; he
 “ asked one of them, a very good officer, and
 “ much in favour with the Governor, what
 “ was the meaning of the serjeant refusing to
 “ priggle the soldier;---because, please your
 “ highness, said the officer, in our country it
 “ is look'd on as the highest affront that one
 “ man can do to another, to beat him with
 “ a stick, and the person who suffers it is es-
 “ teemed a mean creature; now had the of-
 “ ficer forced the serjeant to priggle that
 “ man, I would not have been at all surprised
 “ to have heard of his shooting the officer, as
 “ soon as he got arms in his hand;---I do not
 “ say that the soldier should not be punished,
 “ your highness can do in that as you find
 “ proper; I only say that Scotchmen will not
 “ easily be brought to bear German punish-
 “ ments, and most of them know too that
 “ there are laws according to which they are
 “ to be punished when they do wrong. ---
 “ Well, said the prince, I cannot blame the
 “ Scotchman's spirit in representing the thing
 “ to the officer, and I find the officer was ra-
 “ ther rash; I have long admired the Scots
 “ as brave honest fellows; their love of free-
 “ dom and liberty instilled into them from
 “ their infancy, makes them ill brook a
 “ harsh and too rigid discipline; what passes
 “ every day with us, and in every German
 “ regiment for slight punishments, is, I know,
 “ looked on in other services as tyrannical and
 “ brutal.”

“brutal.”---But before any alterations are made in the Dutch army, the great and essential point, with regard to an augmentation of pay ought to be settled; if troops are not well paid, they will never serve well; altho’ the Prussian pay is not high, the perquisites and discounts that officers are allowed, make it a profitable service; a Prussian company of foot is worth near double of a Dutch Company. Every Sovereign or state ought to make the service worth while for a gentleman and a good officer to pass his days there, and then they will be well served. It is a most unaccountable thing, that in every country in Europe, within these sixty years past, (and no where more than in Holland and Britain) the prices of every commodity, every necessary of life, is raised double, and in proportion all artificers, tradesmen and labourers are paid their wages; yet there is no alteration in the pay of an officer or soldier, altho’ their necessary charges for subsistence, must evidently be doubled; besides the extraordinary expences they are daily put to for powder, ribbons, and twenty little articles now made necessary to them, altho’ quite unknown in former times, when there was as brave and as good officers and soldiers as are now-a-days, altho’ not subjected to such trifling niceties. A soldier now must be set down every day to his toilette, be powdered and be-daubed like a beau, all clean without, altho’ dirt and filth within;

within ; cleanliness and neatness surely is right and proper for soldiers, it contributes to their health, and gives them an air and look above the vulgar ; but to carry it to such excess as is done in some armies, that for a small spot on a poor fellow's cloaths, a lock of hair unluckily displaced, a button or two wrong put in, or for a pin perhaps stuck in his spatterdash or other part of his cloathing, for a wrong motion of his head, his hand not hanging in the position it ought to be, one little false step or unlucky trip with his feet, a glance of his eye ill turned either to right or left, or some such childish failure, he shall be beat like a dog, or sent like a felon to a dungeon, is really making a soldier's life greater slavery than ought to be permitted in a Christian country.---Far unlike this was the treatment given to soldiers in the times of our greatest heroes, the Princes William Maurice, Frederick Henry, and King William of the Orange family ; of the great Gustavus Adolphus of Sweden, or of our later heroes Prince Eugene, and Duke of Marlborough.---And yet this treatment, and worse still, do the soldiers, nay even officers, daily meet with in many places in the world at this day ; but such I hope never will be attempted to be put in practice either in the British or Dutch army.---Sure I am that such as wish well to the constitution of either of these States will do their utmost to prevent it.---

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Exact and strict discipline is absolutely necessary, and no faults of consequence committed by officers or soldiers, ought to pass unpunished; but too many officers when they get to a station a little above their neighbours, to give themselves an air and appearance of men of consequence, and zealous for the good of the service, are mighty busy in finding out and punishing with rigour, minute trifling faults and errors, endeavouring to make every man's life under them uneasy and irksome, not for the good of the service, but solely to gain themselves the ill deserved name of diligent, active officers, and knowing in the service; altho' it too often happens that they are in every respect the most ignorant, weak, self-conceited beings in the garrison or corps they belong to.

The education of military gentlemen seems to be too much neglected in Holland; there is no military schools nor academies in the country; and in their garrison towns it is even difficult to find a tolerable teacher of mathematicks; so that a young gentleman made an ensign at sixteen or seventeen years of age, and sent to his regiment, becoming master of his time, and of a little money, and finding no means in his garrison to employ either usefully, for want of such academies, or tolerable teachers, he is easily led to employ both idly, if not viciously.---For what is all the duty of a garrison, according to the present

sent practice in all services on the continent, where discipline is the most in vogue? it cannot be called business, but rather idleness, and trifling; to see the whole officers of a garrison daily at the parade every morning, and that duty so strictly observed, that for an officer's being absent from the parade, he is sent prisoner to a guard, or perhaps to the garrison prison for some days. To see all these officers remain on the parade two hours, one would imagine that something of consequence was to be learned; but to see all these officers stand there as so many cyphers, or statues, not one daring to find fault, and doing nothing but staring at the men, and at one another; to see the poor men and officers kept standing on a street or parade two hours, in a hot scorching day, with the sun beating full upon them, doing or learning very little, and this repeated every day, must give a young gentleman a very strange idea of the service. But this is not the worst thing of these parades, for so soon as they are over, and that the garrison orders are given out, which is generally between eleven and twelve o'clock, the officers retire to Coffee-houses, (not knowing how else to pass their time till dinner) and there amuse themselves at billiards, cards, and other diversions: and thus does a young officer learn, in a manner, as the first part of duty, to pass his whole forenoon in a very useless idle manner; whereas if there was a military

tary school or academy, the young gentlemen might employ their time in studies and exercises proper for military gentlemen: it would be at least an easy matter, in such large and numerous garrisons as are in many places in Holland and Flanders, to have a well qualified able teacher of mathematicks, fortification, &c. and to have an officer of merit, of knowledge, of service, and experience, with a suitable handsome salary allowed him, to read publick French Lectures, or discourses, three or four times a week, to all the officers who incline to attend on the different branches of military knowledge; taking for his text, passages from the most approved military writers and historians, antient and modern, and the remarkable battles, sieges, and stratagems, &c. of antient and modern wars.---This would make every one apply to their business, and endeavour to excel in all necessary parts of military knowledge; for there is a very mighty difference between what is called mere fighting, and making war; a man may be a very brave soldier, and make but an indifferent figure when he is sent to command a party or expedition. An officer's success in war depends more on his head than on his hands. Zenophon, Thucydides, and many other renowned warriors, antient and modern, have derived much merit from their learning, as the art of war greatly depends on literary knowledge. In youth is the
best

best time to learn, and much there is to be learned in order to make a good officer. From a careful attention to the writings of Homer, Thucydides, Zenophon, Cæsar's commentaries, Elien, Vegetius, Æneas the Tactician, and other antient military writers of merit, and from a few of the moderns, Montecuculi, Santa Cruz, some things of Marshal Saxe, Machiavel's life of Castruccio Castracani, the memoirs of M. de Feuquiere, campaigns of Marshals Luxemburg, ~~and~~, Prince of Conde, De la Noue's discourses, memoirs of Frederick Henry Prince of Orange; Parfaite Capitaine, by the Duc de Rohan; Hannibal and Scipio, by Maurice count of Nassau; the campaigns of Prince Eugene and Duke of Marlborough; Buonamici's commentary of the last wars in Italy; and of later date, a careful study of the king of Prussia's military instructions, drawn up by his Majesty for the generals of his army, being his own commentaries on his former campaigns, with a careful and attentive study of the plans, conduct and success of his different campaigns; and those of Prince Ferdinand of Brunswic. From carefully studying and reflecting on these I say, a young man would soon reap more benefit than he can possibly have by attending a garrison parade twenty years; for in twenty days he can as easily learn to perfection every thing that is, or can be done at such parades, as if he was to attend them twenty years.

Indeed

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Indeed the name of a good officer now a days is often, too often, given to such as do not deserve it, to such as make a bustle about trifles, and give themselves airs of consequence by noticing things that are childish and beneath the notice of a man of sense; and too often do such men, by an overbearing, surly, brutal behaviour to people under their command, and by forever finding fault, or seeking to find faults, recommend themselves as diligent active officers to people in high rank, and so obtain preferment, to the prejudice of many brave, humane, modest men, who are incapable of acting the brutal and inhuman part they do to their inferiors, or by becoming fawning informers to superiors; most of such people making their remarks, and giving their information of such and such minute faults and neglects happening, with no view to the good of the service, but merely to give themselves the air of being knowing ones, to ingratiate themselves with their superiors, and often to gratify their own caprice, malice, or ill-nature. In almost every garrison some such people are to be found, dangerous men to have any concern with, but most despicable are they in the opinion of every good man.

From what I have said, I don't pretend to argue against the practice of officers attending regimental and Garrison parades; but as I imagine, the design and use of their attending,

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is to see that the men appear clean on duty, and have their arms, cloaths, accoutrements, and every thing in good order, a captain and two subaltern officers of each batalion attending the parade, and taking that duty by turns weekly would be sufficient, and answer the end much better, than when a large number of them attend ; for what is every body's business, soon becomes no man's business.--- As for what is called grand or garrison parades, all the officers of the garrison might attend once a week, and the parading place be varied every day. In place of coming to a street or market-place, they might assemble in different parts of the fortifications, and so go round the whole works, and from the covered way inward to the main body of the place, at, perhaps a dozen or twenty days parading. Let an engineer attend the Governor, or commanding officer at these parades, in order to explain to the officers and gentlemen Cadets, the design and use of the different works, and shew them what works defend and support one another ; the number of men that might be necessary for defending this or t'other work ; to point out, in case such a work is forced by the enemy, what possible defence can still be made, and to what other work the defenders can retire. The covered way might frequently be made the parading place, as it is a very essential place of defence in time of a siege,

a siege, and the engineer will have great room to display his knowledge, by shewing every thing to the officers that may contribute to its defence, as many stratagems and finesses may be put in practice for that purpose; the men too might now and then be shewn the use of traverses, and how to make them; sometimes a parcel of hand grenades might be ordered to that part of the covert way, where the men are to parade, not charged, but the fuses fixed and charged, and the men of the parade, or some of them, may be taught in presence of the rest, to fire, and throw them over the pallisades; the grenades can be easily gathered again, so that the expence is trifling. At other times they may be shewn the mines, their communications and uses; they might be taught now and then the method of planting pallisades, to defend and repair a breach, all the different ways and means that can be thought of; to throw ^{entrenchments} in the gorge of a Bastion, and be taught the best and speediest methods to make such, and all other defences, and thus by varying the place of parade the garrison wou'd become acquainted with, and masters of, the most essential part of their duty; and by diversifying their exercises often, both officers and men daily get an inclination to know more and more, and become an amusement to them, rather than a trouble; and thus too, not only the engineers, but every able and diligent officer may

may have opportunities to shew his skill and knowledge, and make his military talents and merit known to his superiors, and useful to his companions and inferiors. But by the present practice of garrison duty, eight or ten regiments may continue in a place many years, and the officers know no more of the fortifications of it, nor be one bit wiser, with regard to the manner of defending the very place that they intend to defend, than they were in one month after entering it; nay, some Governors and Directors of fortifications, mines, &c. absolutely refuse to allow the officers of the garrison to examine the fortifications or mines, which puts me in mind of those empiricks or quacks in medicine, who pretend to possess nostrums and on no account will discover them even to their Disciples; or like that important secret, the Mason word; so that millions of money may be, and often is laid out in fortifying a place of great consequence to a state, and a strong body of troops maintained for its defence, which in the event of a war may fall into the enemies hands without making any tolerable defence, because only one, two or three people know any thing of the disposition of the works, mines, magazines, and other resources for defence; it often happens that these people are sick, too old for service, may be killed or disabled at the beginning of a siege, or what is more common

common, are less qualified for defending a place of consequence, than many officers in the garrison; for to what ignorant, weak, and bad men do we often see the command of places, and of troops given? At these garrison or grand parades, both officers and men ought to be taught every part of duty and service that can possibly be required of them, in case of a siege; thus their time would be usefully employed, and both bodies and minds exercised. In much such exercises as these did the ancients train up their troops; and it would be well that all at this day were exercised in garrison.—But to see the whole service, the whole exercise as practised by the Dutch army, one would imagine the sole intention is to please the eye, and to make a glaring appearance at a review, rather than for real service. Regiments lie often five or six years in garrison, and in all that time do not march one mile; in place of being exercised and accustomed to long fatiguing marches on rough uneven ground, as must be their fate in time of war. The Major is at pains to find out, perhaps to hire, as much ground near to his regiment's barracks, as will allow him to draw up his battalion, and march a hundred paces to front and rear; this he orders to be made very smooth, for a small pebble might make a man take a wrong step, and one false step would disconcert the regular motion of the whole

whole machine ; lines must be made too, that their toes may be exactly, and to a hair's breadth so far advanced, from right to left, and no further ; and on this little, pretty smooth'd spot or bowling green, does he exercise the regiment, during the months of April and May, performing the manual exercise, a few firings and evolutions. His chief aim and ambition seeming to be, to make his regiment or battalion perform the platoon firing a little quicker and exacter, and to do these trifling evolutions somewhat more nicely than another battalion, at the finishing of the exercise before the Governor or Commander ; and if this is done, it is thought wondrous well ; but so little pains is taken to teach officers and men, and to accustom them by degrees to what is necessary and must happen in real action, that altho' in most garrisons both horse and foot lye together, and also artillery, never does cavalry or dragoons exercise along with the foot ; and the artillery is never employed along with any of them, so that these different corps are never taught how to be useful to one another, or to support and assist one another in the various circumstances that may be supposed to happen in time of war. This is never done, tho' it is universally allowed that an army is good for nothing, unless the different corps of which it is composed, can easily, and without confusion, support and assist one another ;

other ; the cavalry support the infantry and *vice versa* ; and as it is impossible that this can be done to purpose in time of action, if the troops have not often been exercised to it in time of peace, it is surprising that the cavalry and infantry are not always exercised together, in order to accustom them to one another's different manœuvres ; as was the custom of the Greeks and Romans, the antient Germans, and almost all nations.---Prince Maurice, Admiral Coligny, and Gustavus Adolphus, always practised it, and on very many occasions in action, mixed their cavalry and infantry in their lines of battle, but not by placing small platoons of infantry among the cavalry, as is imagined and maintained by many, for that could only serve to make confusion, but in corps or battalions of four, three, and not less than two hundred men, as clearly appears by exact plans of the battles fought by these great Generals, and particularly the battles of Leipzick and of Lutzen, plann'd by that great hero Gustavus Adolphus.---At the battle of Leipzick he put in practice the principal parts of all his fine manœuvres and inventions in the military art ; the van guard of his army that day consisted of two Scots and one German regiment, and were commanded by Sir James Ramsay, Sir John Hamilton, and Colonel Munro of Fowles ; all these Generals acknowledged the benefit and advantages they received from
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thus mixing their cavalry and infantry, and making them effectual supports of one another. The Marquis of Pescara owed in a great measure his gaining the battle of Pavia to his prudently intermingling considerable bodies of Spanish infantry with the imperial cavalry; it was at that time uncommon in these armies, and the French army could not resist their shock.---But to observe the daily exercise of our troops, and the pains taken to exercise every corps a-part, one would really imagine, that either they never were to be engaged in war, or that every regiment is to fight in a detached body by itself, and neither to support or be supported in time of action.

In place of the present method of exercise, wou'd it not be more conducive to form a good army, proper for service, by ordering the cavalry and infantry, with some field pieces of artillery, to be often exercised together, and taught every part of service that can be supposed to happen in action, in attacking, defending, retreating, &c? Sometimes several regiments of infantry only, and at other times joined with light troops, and dragoons, so that men and horses may be accustomed to every part of service, to the noise of cannon and arms, and to the bustle and impetuosity of the horses, which must be the case in time of war.---At other times let every regiment be exercised alone, and then let them
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be accustomed to march on the roughest grounds, and do all their firings and manœuvres; to march by narrow defiles; by steep rough passages of mountains, to cross rivers by swimming, &c. and to be taught to attack forts, redoubts and entrenchments: at other times to make long quick marches, carrying with them heavier burthens than usual, in order to inure them to carry several days provision, in case of necessity: they ought also to be accustomed to night marches, for great confusion and disorder often happens when troops are unacquainted with them.--- They should be taught to make fascines, and other things necessary for the construction of redoubts, and all kinds of Field-works, and be shewn the best, and speediest method of raising such works.--- Sometimes several regiments might fight mock battles, and skirmishes, cavalry and infantry together; and the commanding officers allowed to make such disposition of their corps as they may judge most proper for the ground, and other circumstances of attack, or defence: parties may be sent to reconnoitre, and taught to form ambuscades; to march, as if to attack and force a post of the enemy at some distance; and another party ordered out, as an enemy, to surprise them on their march.— In short, the exercise of troops, in time of peace, ought as much as possible, to be nearly what

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may happen on real service, in time of war : and so their exercise, as was that of the Greeks and Romans in their Gymnasias, and fields of Mars, would become battles without bloodshed ; and their real battles, and sieges would seem to them no more than their daily exercise, with blood.---The most essential part of all exercise, and what ought most to employ the attention of the officers, is making their men perfect in performing different kinds of marching ; I mean by different steps, in exact time and cadence ; the different wheelings, and facings, and various ways of changing front, firing at marks, and presenting their arms in the best manner for doing execution.--- The ancients certainly have been much more attentive than we are to several parts of knowledge, seemingly insignificant, and not material to a military person, which, however, are the best and true foundation of the most important, and most glorious military operations. Such as the easiest and best posture for digging and turning up ground, and the knowledge of the most proper instruments for that purpose ; with the best manner of carrying burthens. ---The study of Arts and Sciences, is absolutely necessary for an officer, as he never can be an able one without them.--- There is scarcely any thing that relates to military discipline, and the manœuvres of war, but what ought to be considered in a
philo-

philosophical view ; the study of mechanics, statics, and hydraulics, are extremely useful; natural history too, has on many occasions, afforded great helps to a General, in extricating him out of difficulties, as has also the knowledge of physic, and astronomy.

What is the cause of that common saying, “ That no movement is to be made in the face of an enemy, without running imminent danger.” But that troops are seldom taught in time of peace, what they may often be obliged to put in practice, in time of war? That vulgar saying may be true, if such movement is made improperly, or by troops never accustomed to any thing but platoon firing, and to one arrangement, or order; who go into confusion, and think all is lost, if it is changed, from their not knowing how to form in any other, and never being accustomed, or taught to break, and return to order, or practise a variety of manœuvres, according as they may be forced by the different situations of ground, and dispositions of an enemy.

I am very sensible that many people will cry out against such proposals of discipline, as being next to impossible to put them in practice, because the contrary, or a very unlike discipline to this, has been long the practice of many armies; and if one should attempt introducing such a discipline into a corps,
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he would pass in the opinion of many, for a visionary : But if some, or even many are of that opinion, I am persuaded that officers of experience, and reflection, will be of a quite different way of thinking ; and many of my own acquaintance regret, that such discipline is not introduced.---Being well convinced, that nothing of the kind is too difficult for soldiers to learn, when they have confidence in the abilities of their officers, and when the officers take mild and easy measures to teach them ; nor any thing here proposed too difficult, or painful for officers to effectuate, when their own honour, the honour, well being, and prosperity of their country and corps are in question.---By a little perseverance, all the difficulty and trouble is got over, and the pleasure of all their labour and pains succeeds : for what greater pleasure can an officer have, than to command troops perfectly disciplined, and thoroughly masters of every manœuvre, and of every evolution that one can practise on every kind of ground ; and who by practice are become sensible of the necessity, and propriety of such evolutions and arrangements, according to different circumstances in action ? And what greater pleasure to soldiers themselves, than to be able to perform all these, and to know that they can perform them easily, and without confusion, whenever

ever it shall be required of them.---The most important part of military discipline, is to accustom soldiers, not only to seize on victory, when speedily and easily acquired; but to suffer, if needful, the fatigue of a long expedition, and to wait with patience the slowest events, in continuing a tedious winter campaign, if the point in view cannot be carried sooner.

We need not go so far back as to the Greeks and Romans, for examples of discipline, or of great things being done by well disciplined armies: the discipline of the armies commanded by Maurice, and Frederick Henry, Prince of Orange, their battles, sieges, and defences; their immense military works of all kinds, will remain lasting memorials of the skill, and military genius of those great Generals, and of what an army may be brought to do, by care and discipline; their battles were fought and gained, their sieges and works carried on by Dutch, and British troops; for of them were their armies chiefly composed; and in all their actions, the English and Scots had a considerable share, both of the fatigue and glory.

The army of the great Gustavus Adolphus was still a more striking example, of what such discipline is capable of bringing men to do; they were so well disciplined, and had such confidence

dence in their General, and officers, that they almost assured themselves, that they either could beat any army that opposed them, or that by their patience and ability to undergo fatigue, they could weary out, and ruin any army that declined fighting them.---

Gustavus was sensible of the necessity of beginning soldiers early in the hardships of a military life; and to bring his army to right notions of this, he put the regimental and garrison schools in good order, and under strict regulations. Accordingly the schools for the education of youth, were in as fine order, and under as good regulations at all times, in his camp, as in any town in Europe. The greatest care was taken of the proper education of all children, those of officers, soldiers, and every one belonging to his army; and from their earliest infancy, they were taught the principles of religion and virtue, and every thing that might contribute to make them good men, and good soldiers. In that army too, there was a large body both of English and Scotch troops; the Scotch brigade in his army, on many occasions, greatly distinguished themselves, they were greatly in favour with Gustavus, and he often used to call them, "My brave and trusty Scots." He found no fault with them, but on some occasions said, "it was pity such brave fellows were too proud, or too lazy to work, for that otherways they were

“ were always alert, and the foremost, and
 “ most active, when danger was in view.”---
 A late eminent writer, in his life of Gustavus,
 gives that brigade a very high elogium, when
 mentioning that army, he says, “ there is
 “ reason to believe, that the Scots brigade in
 “ Gustavus’s army, was as good a corps of
 “ troops, as ever existed.”

When one reads the accounts given of
 the amazing military works, carried on
 by the ancients, nay even by armies men-
 tioned in later times, and considers the
 occupation ~~in~~ soldiers in our own days, it
 would almost make us believe, that the sol-
 diers of these armies were something more
 than men ; or if discipline and practice can
 bring men to do such extraordinary things,
 how comes it about that our armies are not
 so employed now ? It is amazing to see so
 much attention given to trifles, and such
 strictness observed in executing things of
 no manner of consequence to the service ;
 but to plague and harraß both officers
 and men, while the most essential things
 are never once thought of. Those constrained,
 uneasy postures, that are taught a soldier
 under arms, of head, breast, arms and legs ;
 that stiff way of carrying his arms ; his
 being obliged every day to be fetter’d and
 punished in spatterdashs, and to wear
 false shin pieces ; to be every day frizzled,
 and be-powdered like a beau ; with many
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other trifling circumstances, too strictly attended to, are very disgusting to a soldier, which with their small pittance of pay, makes their lives more irksome and slavish, than any set of people on earth.---But one thing more I think most mortifying to men of spirit and sense, and which I am surprised is not rectified, is the placing in the front rank, the tallest men, without exception, and putting the lowest sized, in the center rank; there can be no reason given for this, nor for many things in our present military discipline and oeconomy, but that childish one of "pleasing the eye;" for surely a man of a middle stature, well made and robust, is more proper for the fatigues, and every duty of a military life, than are most men of six feet high. But it is still more proper to have men in the front rank, of approved valour, of real honour and honesty; as surely the front rank men in action, ought to be the men, that can be most trusted. How mortifying then must it be for an old experienced soldier, of approved valour and honesty, to give place to a worthless vagabond of a recruit, for no reason but because he is some inches lower in size.---But as the manner of fighting is at present, I should think it more proper, and would please the eye fully as much, if the tallest men were in the rear rank, the next tallest in the center, and the lower sized, in the front; for surely by this manner of placing them,
the

the men could use their arms to more advantage in action; I would therefore place the best and trustiest men in the front rank and rear, without strictly regarding size.--One day, during the war that was terminated by the peace of Aix-la-Chapelle, in 1749, one of the finest German regiments of grenadiers was passing through a town, where Colyer's regiment of Scots lay, when one of the lowest Scotchmen in it, but a man of approved bravery, was among the croud admiring the looks of the German grenadiers, and had got in among the foremost of the spectators, when some one said to him, "What do you here, thou little diminutive creature, get out of the way." The little Scotchman thinking himself at freedom to look on, said in a civil manner, "Sir no offence I hope; I'm little it is true, but I have seen the day, not long ago, when these men and I fought in the same place, and I was then the head and shoulders taller than they?" the gentleman was very well pleased with the Scotchman's bluntness, and gave him something to drink.---The application is natural and obvious.

Our arms and cloathing are very defective; we have swords that serve no purpose but to embarrass the men, in time of exercise, (for in action they are useless) and our bayonets by their shortness and form, are good for nothing; they ought to be at least eighteen or

Twenty inches long, flat and edged for cutting on both sides, and made in such a manner as to be very firmly fixed on the firelock ; and at the same time to be easily fixed, and unfixed.---The Germans have brought in a very bad custom, and which can never serve any good end, and that is having the bayonets always fixed, at exercise, parades, reviews, and on march, whereas bayonets ought never to be fixed, but immediately before they are to be used for action, or to learn the use of them at exercise ; but to have them fixed on all garrison duty, or on a march, is troublesome and dangerous, and can be of no effect, further than shew, and to please the eye. If bayonets are reserved for the last resource in action, they would have something more terrifying and imposing ; and would be a kind of signal of death, and distracting to the enemy ; whereas their being so commonly and insignificantly used on all occasions, makes them looked on as weapons of no consequence ; and what is very remarkable since the custom took place of carrying bayonets always fixed, they seldom or never have been used in action.

Happy would it be for the army if many of these puerilities were entirely done away : the exercise for a soldier, ought as much as possible to be made easy, so as it may be taught him by gentle and humane means, and not in the brutal manner we see it done
in

in foreign regiments, and in such as take example from them; for men trained up in that manner, do every thing as slaves, only by the force of stripes, and dread of punishment. They cannot be trusted, they desert when opportunity offers; and it happens often in time of action, that those very officers, and under officers, who have been training their men thus hardily, and bring them to great perfection, in exercising on a parade, or at a review, are shot by the very men they have been using so inhumanly.

If the Dutch army was once put on a proper footing, with regard to pay, so as the officers and men could subsist tolerably; the men at least as well as the better kind of peasants in Holland, or elsewhere; and the officers as gentlemen ought to do, so as not to be under the disagreeable necessity of giving furlows every year to one half of the army, for near ten months, to go and work for subsistence, or live upon their friends, that so the other half may be able to keep soul and body together in garrison; was this I say once done, many kinds of martial exercises, and useful methods of employing the troops might be fallen on, that cannot possibly be put in practice till they are properly paid: One half of the army might be employed at publick works, and the other half left in the frontier garrisons, and take these changes by turns.

They

They might be employed at these works for the benefit of the State six months in the year, and in that time to have a gratification, of extraordinary pay to officers and men; in place of giving high wages to many thousands of foreigners who work at their dykes, &c. The country would be great gainers, the army be kept in better health, spirits and discipline, and so become a better and surer defence to the republick than all the fortified towns they can have; small encampments might be formed in the different provinces where the works are carrying on, and the men might be exercised to all different manœuvres twice a week.

When the army of any State is composed of troops belonging to different nations, such for example as the Dutch army, where more than one half are foreigners, Scots, Germans, Swiss and Walloons, it is next to impossible that those troops can either be composed or disciplined, so as good troops ought to be, if they are all to observe the same regulations and orders with regard to the size and stature of men, cloathing, method of teaching them, manner of punishing them, and several other things; for all those things ought to be regulated according to the genius, manners and customs of the different nations, and according to the common or ordinary stature of men in these different countries whence the men must come.---The ordinary size of Scots and Swiss is not within three inches of the ordinary

dinary heighth of Germans, so that to expect regiments of Scots and Swifs to be as high sized as German regiments, is to expect things that their country cannot afford ; and if they must have recruits of high size, they must take vagabonds and deserters of all nations and countries ; but to have the Scots brigade well composed of able bodied, good and trusty men, fit for real service, their size of recruits must not be within two inches of the size commonly demanded in German regiments ; and to have the Scots brigade on a proper footing, they must in many things be different from the establishment of the national Dutch, or of the German regiments in that service. And whoever pretends to the contrary, and says that Scots regiments can keep up to the size of other regiments in the service, only want to impose on the State ; for first they know it is impossible to get men of that size from Scotland, even when we have liberty to recruit there. And secondly, as the Scots brigade has no established footing any where else for recruiting, any tall men they engage must be deserters or vagabonds of different countries, and very unsure men to the State in case of actual service.

But supposing all this to be granted, and such new modelling the army, such a discipline, and such methods of employing the army allowed to be reasonable and good, the question is, “ How is all this to be brought about ? ”

about?" If every one puts the work off his shoulder on pretence, "that he is but one of
 " a great number, and his station in life such
 " as declaring his sentiments, or propo-
 " sing such and such things to the considera-
 " tion of people in power, can be of no avail,"
 nothing to be sure can be expected to be done,
 for people in power, who only can make such
 things go on successfully, have very often
 their minds and heads busied with other af-
 fairs which appear to them of greater im-
 portance to the State. But as great and im-
 portant services, for the good of their country,
 have been done by ordinary men, and in no
 high rank of life, it is the duty of every man
 to do his best endeavours to promote every good
 design, however fruitless his endeavours may
 prove. The institution of the Roman tribunes,
 or ~~the~~ the whole power of the commons was
 owing to a word spoke in season by one
 man, viz. Lucius Junius Brutus; and the
 glorious constancy of a private gentleman,
 Mr. Hampden, in King Charles the first's
 reign, in defence of a forty shillings cause,
 for ship money, redeemed both the liberty
 and property of his country.

Many of the most useful inventions in arts
 and sciences have been owing to men in no
 very conspicuous sphere of life; if any
 thing occurs to such men in the course of
 their studies or occupations, that they imagine
 may

may be of benefit to mankind, either as to improving on something old, or finding out something new; they are faulty if they do not communicate their thoughts upon it either to the publick, or to some one in a superior station of life, who may have it in his power to make it useful to mankind.

At any rate if a man's intention is honest and disinterested, he will have the praise of the impartial and candid part of the world, whether what he proposes may meet with success or not, and he will always have the pleasure to think that he has acquitted himself of a duty he owes to the community he belongs to, and to mankind in general, and that he has done his utmost to be useful in his way to some of them. It is always glorious to have imagined, planned and attempted a noble undertaking, or any thing apparently conducive to the good or honour of one's country.

To the superior genius of Mr. Wolfe, in conceiving, planning and executing the attempt on Quebec, is probably owing the greatest success of the British armies in America. He had made the military art and science his study from his infancy; all the military operations of antient and modern times, were familiar to him; the causes of their success, or of their failing had been well weigh'd by him; and from comparing what had been done in cases nearly similar, with the good intelligence he had procured of the state of
that

that settlement, and the means to get at it, he formed his noble plan of operations. Other officers, no doubt, were well convinced of the importance of that conquest; but what had happened to others who attempted it formerly, with the vast seeming difficulties and hazard in the attempt, joined to the general opinion of its being a place impregnable, and would be the ruin of any fleet or army that attempted it, probably prevented other gentlemen from turning their thoughts that way. But general Wolfe was one of those military geniuses who conceive great designs, and who see in matters regarding the higher operations of war, many things that never would occur to men of ordinary genius and capacity; his head was clear, his judgement sound, with one of the best of hearts; great was his knowledge, great his resolution and courage even to heroism, and noble was all his conduct; he seem'd to be one of those few patriot heroes whom Heaven sometimes raises up and destines for the safety and glory of a kingdom: and had his scheme miscarried, the world would have acknowledged that he deserved no less praise and glory for having been the author and planner of it; for it is not in mortals to command success, but he did every thing in the power of mortal to deserve it.

How

How that brave man was assisted by the Generals, Monkton, Townshend and Murray, is well known; and the gallant Townshend nobly finished what his friend Wolfe so well began.

Admiral Blake was formerly in the fleet what General Wolfe was lately in the army; the routine of service at sea so long followed and strictly adhered to before his time, he entirely abandoned, finding it incompatible with the honour and interest of his country; he was the first who experimentally shewed that it was by no means so dangerous, as was believed, to batter the strongest fortifications with ships of war; and inspired his men with courage and resolution to undertake the most dangerous enterprizes, convincing them by experience, of their being capable to do the most glorious actions, if they had only the courage to attempt them.

The great Duke of Marlborough was a very remarkable instance of what influence the superior genius and merit of one man can have. He raised himself from the station of a private gentleman, to be the first man in Europe, both as a General and a Statesman.

Castruccio Castracani of Lucca, altho' in a confined sphere of action, was a man of vast genius and noble soul; he was a prodigy of military knowledge and martial virtues in an age of barbarism; his life as wrote by Machiavel, may afford much pleasure and pro-

fit to any military gentleman who gives it an attentive reading.

Who could have imagined, five years ago, that it was possible for the British army and fleet to atchieve the glorious deeds they have done in that short period? It is a striking example what influence a few men of superior merit, genius and virtue can have, to rouse up to action the sleeping military virtue of a naturally brave and heroic people.

Never did Britons shine more conspicuous than during this period; and no King in all the British history appears in a more amiable point of view than does our present Sovereign; who with a fleet and army that have been *every where* victorious, ~~while~~ *and still* in a way to add conquest to conquest, having the hearts and hands of his subjects devoted to his service, their treasures open at his call; with all these incitements to satisfy ambitious views, he shews that the good of his subjects and of mankind is his peculiar care, by giving peace on reasonable, just and honourable terms to his own kingdom and subjects, and so opened a way to give peace to all Europe.

Happy Britain! if you know how to prize your happiness, in having so amiable a Prince to reign over you, and if you are wise to improve to the best advantage that equitable peace he has given you.

What a noble subject, these late glorious years of war, for employing the pen
of

of an able historian ? A theme worthy the accurate, the nervous and impartial pen of a Buonamici, a Robertson, or a Lyttleton ; and it is to be hoped that some man of worth, honour and ability, well set about so glorious a task, and not suffer so many heroic actions, so greatly to the honour of our King and Country, to be unrecorded, or to be painted out in unfair and false colours by ill designing, or weak men, as has been the case with some transactions of no very antient date, very interesting to the safety and honour of Great Britain, and that too by our own countrymen ; and such is the case in all countries, for party feuds and animosities, venality and love of gain, pride and self conceit, too often guide the pen of historians, and biographers ; many examples of this might easily be named, if this were a proper place for it ; different writers narrate very interesting events in their different manners, and set them in quite opposite lights, which is the reason that little faith is given to many of them ; for with justice do we suspect the truth of many historical accounts of times past, when we find such partial and different narrations given of one and the same event in our own time.

Such for instance are the accounts given by some historians, of the affairs in Britain during the years 1745 and 1746 ; they differ widely from one another. “ The barbarities, mentioned by some to have been committed, by
laying

“ laying waste the country with fire and
 “ sword ; hundreds of people put to death in
 “ cold blood ; the women, after seeing their
 “ fathers and husbands murdered, being sub-
 “ jected to brutal violations, and then turned
 “ out naked with their children to starve on
 “ barren heaths, and other such enormities
 “ shocking to humanity ;” I take to be
 rather ideal pictures of the author’s fertile
 fancy, than narratives of attested facts ; at
 least the accounts must be greatly exaggerated.

And Scotsmen cannot deny that their own
 countrymen, the Scotch officers in the army,
 were the people who committed the greatest
 acts of cruelty and oppression, not only du-
 ring the continuance of that civil war, but
 even after the battle of Culloden ; they were
 the most sanguine actors, and the most rigo-
 rous executors of any orders given, nay the
 instigators of all the rigorous measures
which followed ~~which~~ after the battle ; and to Scots-
 men (many of them of the lowest kind of
 informers) was owing the apprehending of
 many, not very culpable gentlemen, who suf-
 fered either capitally, or severely in other re-
 spects, in consequence of false information,
 and bribed or partial evidences brought by
 these people against them.

Private pique, family quarrels, and low
 dirty election politicks, were much more
 the cause of many gentlemen being appre-
 hended and prosecuted, than any zeal for the
 good of the country, or attachment to the
 interest

interest of his Majesty ; such were the political arrestment and imprisonment of many of the most respectable gentlemen in Montrose, on the information of a low intriguing, despicable little fellow called D---g, in order to secure to him and his mean associates the management of that burrough ; such was the unfair informations, and lame evidences given against several Stirlingshire gentlemen by one of the name of F-----n of Stirling ; such the seizing of the harmless, ill advised good nobleman the Marquis of Tullibarden ; and remarkably has God's judgment seem'd to fall on that family who betrayed him ; he came there for shelter, and as a reward of one thousand pounds was offered to any who should deliver him up, the temptation to gain that sum put the villainous scheme in their heads to betray him, and deliver him up ; and accordingly the gentleman wrote a letter to the commander in chief at Edinburgh, telling him, “ that the Marquis had surrendered himself to him, and desiring a party “ to come and fetch him”. He accordingly was brought prisoner, and the gentleman claimed the thousand pounds ; but most justly did he get for answer, “ a thousand pounds “ was promised to any who should apprehend and deliver up the Marquis ; but your “ letter says he surrendered himself to you, “ therefore you have no claim to one penny.” He got none, and many strange things have happened in that family since. They are become

come despicable to the whole neighbourhood, altho' possessed of a large estate.

Several other instances of the like officious kind of zeal and party informations might be narrated, to shew that the blame was unjustly laid on the gentlemen of the army, as if they had been the sole cause of, and actors in all the oppressions and inhumanities then committed in Scotland. Some of them indeed were much to blame; General Hawley allowed several oppressive things to be done, and his behaviour was much unworthy of the rank he bore in the army; and he met with a very severe reprimand, and was obliged to restore many things that he had possessed himself of.

A captain H-----n of the cavalry was guilty of many very ungenteel, nay of several cruel things; but in general the officers of that army did not merit the name of being cruel or oppressive; neither were the orders issued by the commander in chief of a cruel or bloody nature, whatever bad use was made of them by designing interested underlings.

True it is, that some officers on different stations, behaved with unusual rigour and severity, and put their orders into execution with the utmost strictness, and even exceeded them; some of whom were severely chastised for their inhuman behaviour, and I believe were dismissed the service.

But no where in Scotland that ever I could hear of, was there fifty miles, no, nor five miles

miles round, laid waste with fire and sword, and neither house, cottage, man nor beast to be seen, unless the historian means, along the tops of the wild and barren mountains, where no house nor cottage ever yet were made, nor any creature seen but wild deer and eagles.

Evil designing people probably raised and propagated such strange stories, which were readily swallowed down and magnified by silly old women over their toast and ale; but such bold assertions by any author writing the history of a country and nation ought to have been well vouched, and not inserted as facts, on idle vague reports; or if the author really knew such things to have been done, he ought in justice to the army, to have pointed out the particular scenes of action, and the guilty persons, even if they had been his nearest concerns.

Pretty certain it is that had such a civil war happened in any other country, or been quell'd by any other than British troops, dreadful probably would the devastation and ruin have been; at least it is natural to form such a conjecture from the melancholy accounts we have from time to time got of the horrid cruelties, and unheard of exactions during last war, and this in Germany, notwithstanding the boasted discipline of the Prussian, Austrian and Russian armies, and the so much cried up humanity of French troops. These things have been done in countries not their enemies, at least not in arms against them; what then would they
not

not have done to a people actually in arms; and whom they look'd on as their enemies?

where In all countries ~~where~~ the seat of war is, some acts of oppression and cruelty will happen, in spite of the strictest discipline, the best orders, and the most humane commanders and officers; and in civil wars greater cruelties and barbarities are generally committed than in any other; but seldom has any civil war ended with fewer acts of that kind than in the one we have mentioned; and when the accounts given by such historians are buried in oblivion, the British army will still be as renowned for their humanity all the world over, as they are for their bravery; and such historians would have done well seriously to have considered what Mr. Addison says, "that a pompous and

style "affecting ~~may~~ may please the ignorant, but a good author should write with that plainness that a man of sense dresses; whoever writes for the publick, especially a historian, ought to be exactly impartial in relating matters of fact, and to be divested of all prejudice and passions; in a word, an author who writes for posterity ought to be above want, to be a man of judgment, a scholar, and an honest man."

Even so late an affair, and so remarkable a one, as the surprise of Bergen-op-zoom, is to this day not cleared up, nor any certain satisfying account given of it. The French have given us long journals of their operations during the siege, and their account of the surprising

prising it; but no good account has ever been given of the defence by any of the gentlemen concerned; which is a good deal surprising when we reflect on the various reports that still prevail concerning that event, the most interesting one in all that low country-war; nay so little accurate and so confused are the accounts given of it, that the author of the great Military Dictionary published some time ago, says, “ the two Scotch regiments who “ marched up to the market place after the “ French were in the place, were command- “ ed by Lord John Murray, and supposes “ them to be two regiments of the English “ army;” altho’ had he ask’d any man who was present in the siege, or in the army at that time, he might have been informed of the contrary.

These regiments were the first battalion of General Halkett’s, and the first battalion of General Marjoribank’s regiments, both of the Scotch brigade in the Dutch service, and well known in all the Duke of Marlborough’s campaigns, by the names of Generals Colyear and Murray’s regiments; and these battalions happened to be commanded at the surprise of Bergen-op-zoom by Colonel John Houftoun, and by Lieutenant Colonel Lachlane Ma’Lean, who is some time ago dead; the behaviour of these Commanders and of these regiments is well known in general, to be very brave and gallant, and needs no panegyrick; but it is much

*Majr Genl
M^r Ray*

to be wished that one or other of the gentlemen who happened to be present all the time of that remarkable siege and defence, would be obliging enough to favour the publick with an accurate and impartial journal of the defence, and the particular circumstances of the two last days of it.

Altho' there has been a considerable corps of Scotch troops in the Dutch service since the year 1570, and tho' in that time many noblemen and gentlemen of the first distinction in the kingdom have served in that corps, and they have on many occasions behaved with the highest reputation, yet very confus'd and scatter'd are any accounts that can be pick'd up about them, and they are so much mixed with the accounts of other corps who served with them, that it is difficult to make out any connected account of them, which is owing to the regiments or corps having no particular permanent names, or numbers to distinguish them by, but changing name with every change of Commander.

In so long a period as about two hundred years, it is surprising that no officer, among so great a number, has ever wrote and published an account of so old and so brave a national corps; some accounts are to be pick'd up here and there from old manuscripts: General Mackay and others left some papers, journals, anecdotes and particulars or notes of conversations relating to the brigade that passed between King William, General Mackay

kay and others, which give some little light into their concerns.

Out of a sincere regard I have for that corps, to its prosperity and well-being, and to the Dutch service in general, having passed a great part of my days in it, I for some time past, have try'd to collect and put together, some good and authentic materials for making a connected account of these troops, from the year 1570, till now, both with a view to do justice to the memory of many of my countrymen, and for my own improvement and amusement; which I thought of one day publishing with the assistance and revision of two gentlemen, my friends, already well known to the literary world; or to have asked the favour of one of them to put the materials into proper form, and to give them to the publick. But in the course of my collection and researches, I found it to be a thing impracticable to make any kind of connected account of these troops, and their behaviour, without at the same time making a historical military detail of the transactions of the princes of Orange, William the First, Maurice, Frederick Henry, and all following to the present time; which is a field so extensive, so fertile and abounding in great events of important battles, sieges, &c. a task so difficult and laborious, and an undertaking so much beyond either my intention, or ability, that I was necessarily obliged in a manner to give
up

up the design entirely; I mean the design of doing any thing, with regard to the affairs of the Scotch brigade.---I communicated my opinion to my friends, who readily saw the natural connection that there must necessarily be between the concerns of that corps, and the general and particular plans of action of the princes of Orange, and so of their whole campaigns.

But arduous and great as the attempt seems to be, these gentlemen insisted with me to go on with it, generously offering me every assistance in their power: but a very bad state of health that I have laboured under for some time past, hath obliged me to give it up, at least for the present; and diverted me from any occupation that requires attention, thought, or study. It is a copious theme, well worthy to be undertaken by a much abler hand; and I hope that some gentleman of capacity, and who has spare time, will think of doing something of that kind.

I should with great pleasure do my utmost endeavour to satisfy you, with regard to the particulars we talked of, regarding the family of Orange, but in the bounds of a letter, it is not well possible; besides, to give characters of the illustrious princes of that House, from William the First, (who may be named founder of the republick,) 'till our present prince Stadtholder William the Fifth, would be taking a task upon me, beyond my ability
of

of executing as it ought to be, and might be deemed arrogance, and presumption.

You understand as much Dutch as to read the language easily; let me therefore recommend to your perusal, a very well wrote, entertaining history, lately published in twenty octavo volumes, entitled *Vaderlands Historie*, which will satisfy you, with regard to the particulars of that family, so far as they are connected with the affairs of the republick. But to pass unnoticed a character the most amiable, and the most exemplary for every princely accomplishment; the most justly rever'd for every noble, every manly, humane, and generous feeling, remarkable for practising every Christian and moral virtue in publick and private life, in prosperous and adverse times: An example of devotion, piety, and goodness, so proper to be recommended to the imitation of all the army, and so well known to many of us still living, would, I think, be highly culpable. Such was that best of princes, our late Stadtholder William the Fourth.

Few princes were greater masters of the theory of war, in all its branches, than he was; yet persuaded that the arts of peace are more conducive to the well being and permanency of the republick, he by making them very particularly his study and care, gave a convincing proof, that the good of his country, more than his own personal glory and renown, was the great business of his life;

a lasting memorial of which he left behind him in the noble plan he had formed for the revival and encouragement of commerce.

To say more would be superfluous, for to say all that in justice belongs to him, would make up a volume; besides, his virtues and noble accomplishments, have been already recorded by masterly hands in Holland, and elsewhere, particularly by Mr. Archibald Maclaine, minister of the English Church at the Hague, in a sermon preached the 5th December, 1751, on occasion of that prince's death.

With a most grateful heart, shall I ever remember and acknowledge the instances of favour and regard his highness was pleased to honour me with, more owing, I must confess, to the particular and warm letter he received in my favour, from his royal highness the late prince of Wales, than to any merit of my own. From being honoured with the protection of two princes, the ornament and delight of the people, among whom they lived, I had great reason to flatter myself with pleasing hopes of advancement and success: But alas! how soon were all my hopes blasted, and cut off by the early death of these two best of men? cut off in the prime of their years, while the nations of Britain and Holland were indulging themselves with the pleasing prospect of enjoying many happy days under their mild and just government, smiling with peace,
plenty,

plenty, and prosperity, and many revolving years crown'd with blessings to their people.

Thus often are our most flattering prospects and most promising schemes in this vain world disappointed in a moment, our hopes and honours laid in the dust, by thousands of ways that we neither could foresee, nor prevent by any prudence or power of our own; intimating to us a submissive resignation to the will and pleasure of the Almighty disposer of all things, who knoweth best what is right and fitting for us.

A more striking instance of the vanity of putting our trust in princes, or in any thing in this world, cannot well be given than I thus experienced myself. Gentlemen still alive in high rank, about the late prince Stadtholder, and others, can evidence the truth of it. But who knows what good things Providence may yet have in store for me; our young prince Stadtholder may perhaps honour with his protection and favour, one who was honoured and favoured with the protection of his father and uncle. One thing I know, that the Scots brigade lost in these two princes, their warmest protectors and best friends.

That corps has been in a declining state for some time past, and much it is to be feared, that if something effectual in its favour is not now done in peace; that it will dwindle away to nothing: pity it is that one of the oldest national corps in Europe, and which always
hath

hath behaved with great reputation, should be suffered to decay; especially when an easy method might be fallen upon, to put it on such an establishment and footing, as to be at all times a very useful body of troops, both to Britain and Holland, if his majesty and the States would agree upon a reasonable and honourable capitulation for them.

Supposing then that the Brigade was to be augmented to six thousand men, to be formed into six regiments; the king of Britain, in all time coming to appoint one half of the officers, from Colonels downward, but to fill up the vacancies only with officers already in the brigade (after the six regiments are formed and established), and by Gentlemen cadets, or volunteers belonging to the brigade; all the officers to take the usual oaths to his majesty, as well as to the States; the regiments to have particular names to be given them by his majesty; to enjoy all the privileges and advantages of British troops, with regard to recruiting, pay, cloathing, courts-martial, &c. these regiments to be always ready to embark for the assistance of Great-Britain, if demanded, on the shortest warning, in case of a rebellion, invasion, or any imminent danger. The whole brigade to be always commanded by a Scotch nobleman, or gentleman, and to have rank in both services of Britain, and Holland, as a general officer. And as no troops, nor any men in the world,
are

are more proper than the Scots to be employed as light troops, of which the Dutch army have none, and cannot easily have any either so good, or so much to be depended upon, as the Scots: that corps, or part of them, might be very usefully employed in a Flanders's war; and by adding to it, five or six hundred light horse, two field pieces of cannon to each batallion, and a company of artillery to the brigade, it is highly probable that the Scotch brigade, under proper regulations, would soon become a very useful and honourable body of troops, to both States of Britain and Holland, and might merit as high an elogium, as that given to the Scotch brigade in the army of Gustavus Adolphus.

Some such scheme as I have here hinted at, being improved by an able hand, and followed to purpose by his majesty and the States of Holland, it is presumed, might answer all the valuable purposes of a large and good corps of light troops to the republick, which is much needed in their service; and at the same time might answer most of the good purposes of a militia for Scotland; by dividing all the counties of Scotland into six parts, as nearly equal as possible, allotting to each regiment of the brigade, one of these parts to recruit in; the recruits names to be registered at inlisting, in a county register book, to be enlisted for four or six years, as the king and States shall

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agree

agree, but the recruit to be returned to the county, at the end of his time, if still in the regiment, and willing to return. This is nearly the method used by many of the Swiss, and thus their peasants come soon to be well disciplined soldiers; and so might a great many of the people of Scotland soon be, without any trouble or expence to the Government; and a large body of men fit for immediate service, might be thus at any time speedily raised for the service of Government. These men while they continue in Holland, and go on furlough to work, have opportunities to learn many things that may much improve the manufactures and agriculture in Scotland, as in many places the method of spinning, weaving, and bleaching of hemp and flax, raising and preparing madder, and most parts of agriculture, is brought to great perfection; so that in place of its being hurtful to Scotland, to keep up a corps of that country troops in Holland, it may be made greatly advantageous to it, as could easily be made appear if this was a proper place to enter into the discussion.

When I say that this brigade might serve as a corps of light troops to the States, I do not at all mean that they are to be on the footing of light troops, far from it; but only to be employed on occasions in that way, as a detached corps in the fields, without prejudice to their taking their proper post in line
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of battle, in case of a general action being foreseen, or expected, if it does not seem more proper to the commander in chief to employ them other ways, even on the day of a general action, as a corps *de reserve*, or for some other valuable purpose; only no duty they do as light troops to prejudice their rank, in line and order of battle, or in the service.

Thus Sir I have endeavoured to give you my sentiments on such points of the Dutch service, and on the concerns of the Scotch brigade in it, as we happened to talk on last time I had the pleasure to see you. You seemed very desirous to know at large the particular actions, in which the Scotch in that service had signalized themselves; if my health and situation in life, shall ever give me time and leisure to reassume the work I was sometime employed about, I shall then have an opportunity fully to satisfy you; mean time I can only at present answer your request by mentioning a few instances of their gallant behaviour, beginning at the most early period of their fame in that service.

About the year 1570 the fame of the Low Country wars, the great name of the prince of Orange, and the cause he was engaged in, drew many gentlemen of a martial spirit from Britain, to join his party; many Scotch gentlemen went over, carrying men with them, which were at first formed into independent companies; gentlemen of the families of Bal-
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four, Lord Burley, Scott Earl of Buccleugh, Preston of Gorton, Halkett of Pitferran, many of different families of the name of Stewart, Hay, Sinclair, Douglas, Graham, Hamilton, &c. were the first who went over, and are frequently mentioned much to their honour, in all the campaigns of the three princes of Orange, founders of the republick, Prince William, and his two sons, the princes Maurice and Frederick Henry.

At the battle of Reminant, near Mechlin, in the year 1578, the Scots behaved very gallantly under the command of Colonel Robert Stewart, against the army commanded by Don John, of Austria, and the Prince of Parma; The English were commanded by Norris; and to the brave behaviour of them, and the Scots, was owing the repulse of the Spanish army. What Strada mentions of the Scots in that battle, throwing away their cloaths and fighting naked, was no more than the Highlanders throwing aside their plaids, to be less embarrassed, after having brought the van guard of Don John's army into the ambuscade that was laid for them, and where they suffered greatly: but Strada deals much in the marvellous, and makes mysteries of very plain facts.

In the year 1581, the Prince of Epinoy having formed a design to surprize Graveline by the treachery of part of the garrison whom he had bribed; a good many Scots commanded
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by Colonel Preston were amongst the troops he carried on that expedition. But having failed in his attempt, by the double treachery, or may it be called rather the honesty of those very people whom he reckoned traitors, and had bribed, he was forced to retreat with great loss: during his absence from his Government of Tournay, with a good part of the garrison, the Prince of Parma embraced that opportunity, and suddenly invested or blockaded Tournay with his whole army; the brave Colonel Preston, returning from the unsuccessful affair of Graveline, made his way at the head of a hundred Scotch cavalry, thro' the Prince of Parma's camp, and got into Tournay, with the loss of only two men: But that gallant attempt had not the effect to save Tournay, being obliged soon after to capitulate with the Prince of Parma. ~~During~~ During that siege, the princess of Epinoy directed most of the operations for the defence of the place, in the absence of her husband, though there were many brave officers in the garrison: so noble a spirit had that lady.

In 1579, Colonel Balfour being in garrison at Bruges, with his regiment, he formed a scheme for surprizing Menin; he made all necessary preparations of scaling ladders, and every other thing at his country house, two leagues from Bruges, to conceal his design; he ordered his regiment on different pretences to several distant parts of the country, but gave them

them a rendezvous at an appointed time, five leagues from Menin, and made the Spanish and walloon garrison prisoners, with little loss on his side.

At the memorable siege and blockade of Bergen-op-zoom by the prince of Parma in 1588, Colonel Scott commanded five hundred Scots of the garrison, and behaved with great bravery; the last *sortie* made by the garrison, Colonel Scott commanded a corps of four hundred men, and having intelligence with the garrison of Tholen by means of some deserters, the brave General Balfour was informed of the *sortie* from the town, and the attack of the enemy's lines being concerted, and to be put in execution at a certain time, while he with six hundred of his regiment from Tholen, made an attack at the same time, ~~the~~ ^{joined} the troops who made the *sortie* from the town, demolished great part of the Spanish lines and works, and in a few days after they were obliged to raise the siege, or rather blockade.

At the sieges and taking of Zutphen, Deventer, Nimegen, and Hulst in the year 1590 and 1591, General Balfour with his regiment had a great share of the fatigues and glory of these campaigns; and at the remarkable siege of Geertraydenberg in 1593, that regiment having suffered greatly, Prince Maurice put General Balfour with his regiment into that place, giving him the command,

mand, his brother Prince Fredrick Henry whom he appointed governor of it, being yet too young to have any command, and had not yet joined the army.

In 1594, the states of Holland sent an extraordinary embassy to Scotland, to felicitate and compliment king James on the birth of his son, and asking that they might stand god-fathers to the young prince; at the same time to renew all treaties of friendship, and asking a supply of men. The ambassadors were Walrave lord of Bredrode, and Mr. Jacob Valke, who were attended by a great many gentlemen of distinction from Holland. As a present to the young prince from the states, they brought two golden cups or goblets, and a bond or obligation from the states to pay him four thousand guilders yearly as a present, till he should be twenty one years of age; which bond was presented to the king in a gold box. At the return of the ambassadors a great many Scotch gentlemen went over to Prince Maurice's army, and carried with them about fifteen hundred men; so much did the states at that time esteem the friendship of the Scotch and their assistance.

At the siege of Bommel by the admiral of Arragon in the 1599, the Scotch troops suffered very much; this siege was as remarkable for the vast works of defence carried on in a short time by Prince Maurice's army, as
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Geartruydenberg had been formerly by his famous lines of circumvallation and contravallation. The works carried on by that army and by the Spanish army in those days, would appear incredible at this time, were they not so well vouched and circumstantially described by authors of good authority.

At the famous battle on the Downs near Newport in the year 1600, Count Ernest of Nassau was detached by Prince Maurice, to take possession of a strong pass leading to the Downs, and had under his command 2500 infantry, half Scots and half Dutch, with 500 horse; the Scots were commanded by General Balfour, the whole detachment behaved with great gallantry; but being overpowered by tripple numbers of the Spanish army who had gained the pass before them, they were greatly maul'd; six hundred Scots, with two field officers, eight captains and many subalterns being left on the field of action. Colonel Hamilton commanded the rest of the Scots that day, but as they formed Prince Maurice's *corps de reserve* they suffer'd little; the English troops commanded by Sir Francis Vere, Horace Vere, and Colonel Robert Sutton suffered considerably that day, and to their noble and brave behaviour was chiefly owing the success of the battle.

The behaviour of the English and Scotch troops in Ostend, during the famous three years siege begun in 1601 is so well known that

that it needs no mention ; besides, to narrate all the remarkably brave, and surprising actions they did in that time, would fill a volume, for to them was owing that gallant and memorable defence against the whole power of Spain, and which cost the Spaniards seventy eight thousand men, and a great number of their best officers. The English and Scots were commanded there by Lord Willoughby, Vere, Balfour and Sinclair. When the garrison marched out they were not three thousand men ; they joined Prince Maurice's army, who did not fail to give them due praise. During the same siege some company of Scots quartered in the land of Cadfant, bravely defeated an attempt made by a large body of Spaniards to dislodge them.

The twelve years truce being concluded in the year 1609, there was little action for a long time. Let it suffice to say, that during all the wars of the three first Princes of Orange, William, Maurice, and Frederick Henry, the English and Scotch troops acquired the highest reputation ; and Frederick Henry, the greatest General of that age, was so fond of them, that he called them the bulwark of the republick ; and after his famous siege of Bois le Duc in 1629, he shewed them many marks of his favour and esteem. At that siege the English regiments of Vere, Cecil, Morgan and Harwood, and the Scotch regiments

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of Scot of Buccleugh and Halkett, acquired great honour.

During all these wars the English and Scotch troops were on a fine footing, being greatly esteemed ; and a company was worth at that time four hundred pounds sterling yearly ; a great sum in these days : so that no wonder if such encouragement, with the fame of these Princes, and the cause they were engaged in, carried many gentlemen to that service. But after the death of Prince William the second, father to King William, in 1650 the affairs of the republick went into great disorder ; parties run high, the army was much neglected, the whole attention of the States being turned to their fleet and commerce, so that these regiments, particularly the Scots, having no body to protect them, became in a few years very different from what they had been formerly ; numbers of Dutchmen, French refugees, and other strangers having been, by the means of Burgo-master's interest, made officers amongst them, which intirely ruined these regiments : and such was their situation till King William became Stadtholder ; for in some skirmishes that happened in his army, even in the years 1675 and 1676, the Scots did not behave with their usual spirit and conduct, and the Prince was much piqued and displeased, insomuch that he one day asked the brave General Mackay, lately come to his service from France, if he was not surpris'd and ashamed at the behavi-
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our of his countrymen, the Scotch brigade; and he could not conceive, he said, the cause of their being so much changed and degenerated from what they had formerly been; and made an appearance different from what the Scotch brigade had done in the army of Gustavus Adolphus when commanded by his friend Lord Rae?

Mackay, as much piqued as the Prince, and who stood much on the honour and bravery of his countrymen, and whose merit the Prince well knew and esteemed, told the Prince, that he was indeed sorry to observe daily the bad behaviour of these troops called the Scotch brigade, but he begg'd leave to tell his Highness, that altho' they had that name they did not deserve it, for that near one half of the officers, and more of the men, were not Scots, but were Dutch, French, Germans, and of all nations, even some officers in high rank as well as captains and subalterns; people of no family, of no education, and having no relations, connections nor interest in Scotland; people ignorant of the language, of the genius, customs and spirit of that people, were very improper to command them: nay when they went to Scotland to recruit, they were despised and laughed at, and not getting recruits there, were obliged to enlist any they could find, deserters and the outcasts of all nations; and of these are composed the regiments called the Scotch brigade:

~~in the~~ gade : so nowonder that their behaviour is
 not such as formerly it had been, when
 it was esteemed best military school in
 Europe for young Scotch gentlemen to learn
 the art of war. But for a good many years
 past it has not been so, young gentlemen see-
 ing the bad state of these regiments, the dis-
 repute they are fallen into, the discouragement
 of Scotchmen, and the preference given
 to Dutch, Germans, and other foreigners, made
 many of the young Scotch gentlemen officers
 and cadets leave the service, and prevented
 others coming to it as volunteers; so that now
 there is not Scotch gentlemen to make officers
 and commissions are given to serjeants or
 to strangers; and the Scotch soldiers being
 badly used, and unwilling to serve under
 foreign officers, desert daily. But, says Mac-
 kay, if I may speak my mind freely to your
 Highness, and give my opinion, allow me
 to say, that the only way to recover these regi-
 ments and bring them to their former state,
 is by dispersing all these Dutch and foreign
 officers, under officers and soldiers into the
 national and new levied or other regiments;
 replace the officers with Scotch gentlemen of
 family and merit; raise Scots recruits, and
 hence forward, let officers, under officers, and
 men be only Scots, and I shall answer for their
 being very soon as good troops as ever, and
 will behave as bravely, and as much to the
 satisfaction of your Highness, as ever they
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did to that of your predecessors, or as ever my countrymen did in the army of Gustavus Adolphus, which your Highness has been pleased to take notice of so much to their honour.

Such was the situation of the Scotch troops in the Dutch service till some years after King William was made Stadtholder, when General Mackay got the brigade put on a tolerable footing, after having been long neglected; and it was Mackay, by that Prince's orders who formed these plans for their cloathing, pay recruiting, &c. that we see in what is called King William's reglement, and which is the footing they remain on to this day. At that time the pay and perquisites of a company were tolerable for a captain; but that of a colonel, subaltern and private man was much too small; and what is very amazing, when living in every place in Holland and its dependancies is become at least double, yet no alteration is made in their pay, altho' all mankind know that the daily expence of officers and soldiers for necessary subsistence is increased one half; a Scotch company cannot be reckoned at most 140l. sterling yearly; a regiment is not at highest above 350l. a lieutenant about 40l. while a Swiss company in the Dutch service in time of peace is near 500l. year, and in time of war near double, and the a subalterns, and soldiers, &c. in proportion.

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~~the~~ gade : so nowonder that their behaviour is not such as formerly it had been, when it was esteemed best military school in Europe for young Scotch gentlemen to learn the art of war. But for a good many years past it has not been so, young gentlemen seeing the bad state of these regiments, the disrepute they are fallen into, the discouragement of Scotchmen, and the preference given to Dutch, Germans, and other foreigners, made many of the young Scotch gentlemen officers and cadets leave the service, and prevented others coming to it as volunteers; so that now there is not Scotch gentlemen to make officers and commissions are given to serjeants or to strangers; and the Scotch soldiers being badly used, and unwilling to serve under foreign officers, desert daily. But, says Mackay, if I may speak my mind freely to your Highness, and give my opinion, allow me to say, that the only way to recover these regiments and bring them to their former state, is by dispersing all these Dutch and foreign officers, under officers and soldiers into the national and new levied or other regiments; replace the officers with Scotch gentlemen of family and merit; raise Scots recruits, and hence forward, let officers, under officers, and men be only Scots, and I shall answer for their being very soon as good troops as ever, and will behave as bravely, and as much to the satisfaction of your Highness, as ever they did

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During all the wars of King William and Queen Anne, the Dutch army was on a tolerable footing, and our countrymen in that service gained a good deal of honour; their behaviour is well known; during last war before the peace of Aix la Chapelle, their behaviour on many occasions, such as at Tournay, Raucoux, Bergen-op-zoom, &c. gained them much honour. But on the death of the Prince of Orange, the Scotch brigade suffered greatly by the reduction and incorporation, and from that æra may they date all the distresses and mortifications they have suffered for many years past. If the young Stadtholder does not put the brigade on a better and more certain footing soon after he comes to the years of majority, the best and truest corps of troops in his army, must infallibly become the worst and most despicable; for they will neither get officers, nor recruits from Scotland, and consequently must be very badly composed, both officers and men.

I send you herewith for your perusal, one of the discourses I mentioned to you. You will perhaps object to my have taken a passage from the Bible for the subject of it, and that it will appear odd in the eyes of the world, were this discourse, with the others I mentioned to you, ever to appear in print.

I shall always be sorry to give offence; my intention is quite the contrary; but my reason for thus chusing scripture passages to comment

ment upon, is that I have very often remarked, that a discourse of this kind, by way of military instructions, has more weight and effect on the minds of soldiers, than twenty times as much said any other way : and this more particularly on our Scotch soldiers, for I believe in no country in the world do the lower class of people attend sermons better and more willingly than in Scotland, or have greater regard to any thing said to them in that way.

If this and such discourses as we talked of together, on the subjects of mutiny and desertion ; on the education of regimental children ; on subordination and obedience to orders ; on unanimity and friendship in a corps or regiment, and on some of the Christian and moral duties, which I may perhaps one day publish, shall have the effect to make one or two men, better soldiers, better Christians, better subjects to his Majesty, and to their immediate masters the States General and Stadtholder, and more faithful and affectionate to their officers, than they have formerly been ; I shall think myself happy and well rewarded for any trouble I have taken.

I am,

September 20, 1763.

Sir, Yours, &c.

J. C.

D I S C O U R S E

From ACTS, x. Verse 1st. and 2d.

“ There was a certain man in Cesarea, called
“ Cornelius, a centurion of the band called the
“ Italian band, a devout man, and one that
“ feared God with all his house, which gave
“ much alms to the people, and prayed to God
“ alway.”

SUCH is the prevalence and power of example in every circumstance and station of life, that an impartial account of the life and memorable actions of any man, remarkable in his profession, told in an easy unaffected manner, will have more effect on the behaviour of people of that profession, than a repetition of the wisest rules dictated by the ablest master; as every man naturally desires, and even hopes to be eminent in his way as the person described, and therefore will be studious to learn, and careful to follow the course and tenor of life which brought his predecessor to such a point of perfection, as to

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have his name and actions handed down with honour to posterity.

The amiable and ^eexemplary character of this good centurion, is a noble pattern for all military men to regulate their lives by; for altho' exposed to all the temptations of a military life, he maintained in the highest degree his virtue and piety; he feared God, and wrought righteousness, daily presenting before God prayers and alms-deeds, which added a beauty and acceptance to each other.

He was also an example of regularity, humanity, and decency, in domestic life, and had in effect said with the heroic captain of old, Joshua, chapter xxiv. and 15th verse "As for me and my house we will serve the Lord." And here we see the consequences, and happy effects of so pious and devout a life; his prayers and alms, his whole behaviour was so acceptable in the sight of God, that he was pleased to send an angel from Heaven to tell him so, and to inform him, that he, the almighty Lord of all things, was about to give him a singular and convincing proof of his favour, by discovering things to him, which were of the highest importance for him to know, in order to his eternal well-being, and actually ordered him to send for Peter the apostle to be his instructor. The consequence of which, with all this good man's pious, humble, edifying behaviour, we find very particularly narrated in the most lasting and authentic,

as well as the most honourable record that ever can be made, even in the scripture of God.

It is worthy to be remarked by all military men, that amongst many characters recorded in the New Testament, there is none more engaging for every thing virtuous and praise worthy, than the characters given of two of this profession; I mean, those of the centurion here mentioned, and of another centurion, whose character and behaviour is fully set before us in the 8th chapter of St. Mathew's gospel, and in a very distinguished manner taken notice of by our Saviour himself. How powerfully ought these relations to work on the minds of all of this profession, particularly to incite them to a sincere devotion and regard for religion, to the fear and service of God, to practise daily and largely the virtues and graces of charity and benevolence, and to be assiduous in that important, that easy and agreeable duty of prayer, and praising God almighty, the author and giver of all good.

But to speak a little more particularly on the admirable character of the centurion Cornelius, and in order to incite all military men to make his behaviour their pattern, I shall consider him a little in each of these four points of view, first, as a devout man; 2dly, as one that feared God with all his house; 3dly, as giving much alms to the people, and
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4thly, as praying to God alway ; and this with a nearer view to you my countrymen and fellow soldiers of the Scotch brigade in the Dutch service, which I heartily pray may be a mean, under God almighty's direction and blessing, to raise and continue in you such sentiments as may make you do honour to the military profession ; be blessings to your country and defenders of its religious and civil liberties ; the faithful servants and guardians of your King and of your immediate masters the States-General and Stadtholder ; sincere Christians and every way good men.

His first praise then is "being a devout man ;" he was not one who, making a mock of religion, says in his heart there is no God ; nor like some military men had his mouth filled with bitterness and cursing, saying "our lips " are our own, who is Lord over us, or what " is the Almighty that we should serve him ;" but he was a devout, a godly man, and consequently a better soldier, because it would make him more courageous, and more orderly, without which qualifications no man can be a good soldier ; bad men have indeed been known to be very brave and daring at times, yet it is impossible that they can contemplate death seriously and composedly, neither can they possess that cool, sedate, courageous temper of mind, necessary to make a great man ; a constitutional irrational valour or bravery cannot be lasting or of any good effect ;
for

for a man whose conscience tells him that he is not prepared to die; will not in cool thoughts venture his life. Devotion may be here defined to be an affection of the mind derived from the contemplation of the perfections of God, from a lively sense of his bounty and goodness towards us, and a just sense of our dependance on him; it expresses itself in praise and thanksgiving, in love to God, and obedience to all his laws and precepts; in a sincere desire to please him, in resignation to the appointments of his providence, in a constant dependance on him for the supply of all our wants spiritual and temporal, and in a firm faith and belief of all his promises and threatenings. Now the man thus truly devout, who hath a well-grounded hope of a better life, when this vain fleeting life is at an end, will undauntedly hazard this when lawfully called to it.

To this it is that the apostle attributeth the heroic performances of Gideon, Barrach, Sampson, Jephthah, David, &c. Hebrews, 11th chapter and 3d verse, "It was through faith they waxed valiant in fight and turned back the armies of the aliens." so that devotion surely makes soldiers courageous.

Bravery and courage are often made use of in conversation as synonymous terms, or signifying the same thing, altho' there is really a very wide difference in their signification and effects; and as they are extremely well described by an excellent French military author, I shall use

use the freedom to translate his words: " These
 " two virtues or qualifications often united
 " in the same person, and indiscriminately
 " confounded one with the other, deserve
 " however to be particularly distinguished;
 " they are not so much the same, or so strictly
 " united, but that the one is frequently found
 " without the other; courage seems more
 " properly to belong to a General, and to all
 " those in high command; bravery is more
 " necessary in a soldier and to all in a subor-
 " dinate rank; bravery is in the blood,
 " courage in the soul; the first is a sort
 " of instinct, the second a virtue; one is
 " almost a mechanical movement, the other
 " a noble and sublime feeling; ^a man is brave
 " at certain times according to circumstances,
 " but courageous at all times and on all occa-
 " sions; bravery is the more fierce and impetu-
 " ous the less it is accompanied by reflection;
 " courage more sedately intrepid as it has
 " reason for its support. The force of ex-
 " ample, blindness or ignorance of dan-
 " ger, and the heat and impetuosity of action,
 " inspires bravery: The love of doing one's
 " duty, the desire of glory, zeal for the service
 " of one's country and King, animates with
real " ~~real~~ and manly courage. Courage is the
 " effect of reason, bravery of nature. Achilles,
 " as he is painted by Horace in his art of
 " poetry, from Homer's description of him,
 " is cruel, full of resentment, implacable,
 " despising all law but that of force and vio-
 " lence

“ lence, and gives one an idea only of the in-
 “ trepid bravery of a Gladiator. But that
 “ Roman General, whose death would have
 “ probably caused the destruction of the
 “ whole army, the great Scipio, covered
 “ with the helmets of three soldiers to screen
 “ him from a shower of darts with which
 “ the enemy attack’d him, and thus in safe-
 “ ty approaching the rampart of the town he
 “ besieged, and who, simple spectator of the
 “ combatants, contented himself with issuing
 “ his orders to them, gives one an idea of
 “ true courage. In a word, bravery is very
 “ necessary in the moment of action, but
 “ courage ought to be equally permanent
 “ during the whole campaign; bravery is as
 “ it were involuntary and independant of us,
 “ whereas courage (as says Seneca) may be
 “ acquired from example, and strengthened
 “ by education, but the first feelings of it
 “ must be natural.”

The truly devout man will ever possess this
 real courage in an eminent degree, even to
 magnanimity; he will be inspired with great
 and generous dispositions, which animate and
 support him in all hazards and difficulties, and
 which, with God’s assistance, breaks through
 all opposition till it has placed him in the
 possession of what he desires; the more danger
 the more honour; man when he is truly him-
 self, when by the practice of virtue and piety,
 he possesses his soul in peace and has confidence
 in God, shall be able to do great things, “ the
 “ righteous

“righteous man is bold as a lion, but the
“wicked flee when no one pursueth.”

Great and good minds are always intent on great and good matters; not indeed what is too commonly called so by the men of this world, but such a mind as this good centurion had; his devout soul made him careful to do things honourable in the sight of his own conscience, that so whether the world gives or withholds from him the honour his actions deserve, it matters not, unless in cases where duty, or the glory of God requires the contrary.

The devout man looks upon virtue as his business, not for ostentation; and he has the reward of well doing, in the action itself, independent of popular applause. He is invincible, and unalterably steady in all fortunes; he is above submissions and entreaties to others, for he needs little more than what he finds in himself, “in true content with his
“condition, and trust in his God;” he knows neither fear nor flattery, and when he puts himself forward to be taken notice of, it is not for vanity, but to justify the cause of religion and virtue; to stand up in defence of injured innocence, or to plead the cause of modest oppress’d merit; and yet in all his height of spirit and resolution towards men; he is toward God, the most humble and meek of all mortals; to him it is that he ascribes all, from whom he receives all,
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acknowledging that of himself he was nothing, can do nothing, and is nothing.

A great mind animated with true devotion presses forward to its laudable ends through the thickest ranks of enemies; opposition does not dismay him; his behaviour towards his equals and inferiors, is temperate, gentle, and modest; to his superiors, it is neither slavish nor insolent; he never passes the bounds of decency and respect; but on the other side, he is not to be trampled upon; he makes no secret of his love, or of his hate, virtuous and vicious characters, the good or bad actions of mankind being the objects; his actions and words are unconstrained, and sincere; having nothing in this world that he either much fears or hopes for: with the multitude he does not mix, he is on the reserve with them, having no pleasure in their acquaintance. He does not willingly remember nor resent injuries; but where they cannot be avoided, he bears them without complaint or mean submission. He does not ~~commit~~ rashly, nor are there many men that he would wish to be commanded by; but his care is ever to do things worthy of commendation and praise.

No man has him at his command, but his friend, or his superior. In case of accidents, he is safe and calm with himself, and so the event of things gives him little disturbance. In his motion, spirit, and style, he is sedate,
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slow, steady, and composed; he is neither fond nor weary of life, but is ready undauntedly to meet death whenever, and in whatever way it shall please the almighty disposer of all things, to order it for him. Trust in God, and hope of future blessedness, having fortified the soul of the truly devout man with courage and resolution supernatural, he can calmly look death in the face, accompanied with all its terrors.

A devout man will undoubtedly be a well behaved soldier, he will be regular and orderly in all his ways. The dissolute wicked behaviour of many armies is so notorious, that they are dreadful to their friends, almost as much as to their enemies. What is said of the emperor Aurelian, “ That he governed
 “ his men with that austerity, and rigid discipline, that after he had once punished for
 “ an offence, none durst commit that crime
 “ any more,” must be understood with very large allowances; the sharpest punishments ever yet inflicted for any crime, have not been able to terrify so much, ~~but that in~~ all armies, still some one is daring enough to venture upon it. The so much boasted discipline in the armies of our own days, all the pains and rigour that is used to bring what is called military discipline, to its highest point of perfection, by our modern esteemed heroes, has been of little effect to prevent disorders, oppression and cruelties.

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What dreadful and melancholy accounts has there been from Germany, America, the East-Indies, &c. of this kind, during the two last wars.

But the devout man hath a rule within him more exact and strict, than any human law, martial or civil; the law of God in his heart, which makes him determined, that although others by violent outrages and debaucheries enrage the people, and bring dishonour and ruin to the very cause in which they are engaged; yet he will so acquit himself of his duty, as to be able to make good St. Paul's appeal, wherever his duty and orders lead him. "Ye are witnesses, and God also, how holy, justly, and unblameably we behaved ourselves amongst you;" so that devotion certainly will make a soldier more courageous, and more orderly.

Secondly, It is said, to the praise of this good Centurion, "that he feared God, with all his house." This fear of God will keep a soldier constantly attentive to all his duty to God and man, and will make him cautious of failing in any one point; knowing, and ever remembering, that altho' he may have a chance to escape notice and punishment from his officers, or superiors, he never can escape the eye, and the justice of an all-seeing, and an almighty God. It will ever deter him from fighting in a bad cause, when he has liberty of choice, and will make him
undaunted

undaunted and faithful in a good one, not to betray his trust for any temptation of interest, or advantage. The fear of God is the greatest security for any man's fidelity to his trust, because if he fears God, he will be afraid to be false to man; "the fear of the Lord is the beginning of wisdom, and to depart from evil, is great understanding."

Nothing so effectually incites to this fear of God, as a serious consideration of the providences of God toward ourselves and others. "Men shall fear and declare *work* the ~~word~~ of God, for they shall wisely consider of his doings, Psalms 64th, and verse 9th." Not one blessing, or the least favourable passage of Providence, should escape our remembrance; our formation, our daily preservation, the bountiful supplies of the divine goodness continually afforded us, and above all the glorious work of our redemption, ought to be very often the subjects of our meditation; and with David we should remember God's wonders of old, meditate on his marvellous works, and talk of his doings, and the judgments of his mouth. We should also seriously contemplate on the divine perfections; consider the omnipotence, omniscience, and omnipresence of God; and that we are continually under the inspection of such a supreme governor, and judge, in whom we live, move, and have our beings, and who knows our very thoughts and intentions,

tentions, as well as our actions, which will possess the mind of every considerate person with a just awe and fear of him; not such an awe or dread as of a tyranical arbitrary being, but as a just, powerful, and wise governor, whose laws are reasonable and necessary to be obeyed, and from whose just displeasure, none can be protected.

This fearing God with all his house, will make a man strictly attentive, that himself and family, and all under his care and inspection, live in such a manner, as may do honour to God and religion; they will live soberly, righteously and godly in the world, that their holy lives may be as lights shining before others, who seeing their good works, may thereby be more and more incited to glorify and fear God; a man's thus fearing God, will be manifested by his daily practice and behaviour in publick, and in private life; in publick by a conscientious performance of all Christian duties, many of which are, alas! too openly despised, neglected, nay ridiculed by many, who from their station in life, ought to set example to others, but in reality live as if God did not enter their thoughts, or as if they were persuaded, and said with the fool in their hearts, that there is no God.

To enumerate every duty of a Christian in public and private life, to the regular performance of which this fear of God will naturally

turally incite him, would take up more time than can be allowed in this discourse; I shall therefore only mention a few, and those of that sort, which are look'd upon by too many people as matters of indifference, whether they perform them or not; nay, many there are who seem to think it would be a demeaning of themselves to mix with the vulgar, in the performance of them. The open contempt and neglect of such duties, by people in superior stations of life, in places of authority and trust, have too much influence on the minds and manners of the lower classes, especially of their dependants.

The Lord's day, for instance, that day which we are so expressly ordered to remember to keep holy, is so very far from being so kept, or set apart for God's worship and service, that it is often spent much worse than any day of the week, in idleness, gaming, rioting, and drunkenness, by the very people who ought not only to set a virtuous and holy example to others, but by their rank in life, are expected to be a terror to evil doers, and a praise to such as do well. But with what face can a man in authority execute the laws against this open neglect of duty, when he himself not only neglects to honour the Lord's day, but generally chuses that day for taking diversions, giving entertainments, and making merry with his
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companions, in rioting, gaming, and debauchery.

This is too often the case among military men, altho' no set of men in the world have greater reason than officers to set a good example, as their example generally influences the whole corps under their command: And how common soever this neglect of the publick worship of God is among military people, they of all men have the least excuse for it; as surely few people in any station of life have more time and leisure than soldiers have in all ranks, high and low, so that they can have no cause to neglect the religious duties of this day, on pretence of having no other idle day to see friends and divert themselves. Trifling and foolish as this excuse is, it would come better from the mouth of any one, than from an officer.

But what tolerable reason or excuse can any sober man give for this open contempt of God's command, as well as of the laws of the land. The wisest and best men have considered social worship as a necessary, useful and important duty; they loved the habitation of God's house, and in all ages have kept holy the Sabbath, and revered the sanctuary, as it is the will of God, and of our Saviour Jesus Christ. Besides, there is something in human nature, that prompts to social worship, and the whole scheme of Providence makes it fit and necessary; but Christians,
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and all who profess to be so, are especially called upon, to celebrate the praises of redeeming love, and particularly to meet for religious worship, on the first day of the week, in remembrance of Christ's resurrection, upon which our hope of eternal happiness is founded.

It is an undoubted maxim, that righteousness exalts a nation or society, and that vice and wickedness, is the disgrace and ruin of any people. Religion is the best promoter of virtue and righteousness in social life, and keeping holy the Sabbath, and attending public ordinances, are the fittest means of advancing them; but a contemning these, and the other means of piety, sap and undermine the interest of virtue, feed and spread corruption in all ranks, and thereby suck out the vitals, and life-blood of a nation. Peace and war are equally unavailing to give stability to the interest of a dissolute people, their wickedness defeats the blessings of the one, and disappoints the wished for, ~~and~~ of the toils and dangers of the other. From the decay of publick virtue, and the contempt with which religion is treated by persons of rank and fashion, there is reason to dread an inward corruption among us, threatening the dissolution of all that is valuable among men. To preserve the freedom of a State, without preserving its virtue, is a mere chimæra; and to preserve the publick virtue, without a sense of God and religion,

is no better. Without virtue and religion, liberty is a big swelling word of vanity; government itself but a combination of the great to rob by law; and the first honours are but indications of the highest servitude.

That man does not deserve to bear the name of Christian, who does not conscientiously observe the Lord's day, by devoting it to spiritual uses, publick and private. It has been an observation of some good and great men, "that a man shall prosper much better "in both spiritual and temporal affairs all "the week after, for his careful observance "of the Lord's day." And certain it is, that such people can have no sense of religion, who make no conscience of sanctifying, or putting a difference between this and other days; for altho' there were no divine command for setting it apart for religious uses, yet to do so, is both prudent and beneficial to mankind; for besides the civil and temporal conveniences of it, we owe the very being of Christianity among us, to the religious observance of this day; and it is worthy of remark, that the most profligate of both sexes, who by wickedness come to an untimely end, do generally impute their misfortunes to their breaking the Lord's day.

No nation was ever yet so barbarous as to live without religion, and religious acts of worship; even the Heathens were not so foolish as to hope for the goods of the earth,

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without

without paying their devotion to the Gods. And shall Christians, on any pretence whatever, presume to neglect or contemn the house and worship of their God? who has expressly commanded them to assemble themselves together in his house on that day, and declared, "That where two or three are met together in his name, he will be in the midst of them, to bless them."

Our blessed Lord intended that such public meetings of Christians, should be as lights to the world, that they might become public examples of virtue, and recommend his gospel to universal acceptance. Christian assemblies are like a city set on a hill, that cannot be hid, and are designed to be a collection of persons, who for their plainness and simplicity, their justice, honesty, and integrity; their modesty, temperance, and sobriety, their peaceable, quiet, loving, friendly, and benevolent behaviour, may be an evidence of the blessed effects of the gospel of Christ.

Many of the greatest men in all ages and countries, and particularly some of the greatest princes and generals, have given convincing proofs of their strict regard for, and observance of religious duties, publick and private. Gustavus Adolphus, and Charles the 12th, kings of Sweden, gave very noble proofs of their firm belief, that devotion and piety are the best means to obtain a blessing
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upon, and success to an army; both of them used all possible human means to conquer their enemies, gave great encouragement to the best officers to join their army, kept up exact discipline, were very exemplary themselves in every part of military duty, but upon any probability of engaging the enemy, they always attended publick worship, at the head of the line, where they received the blessed sacrament, all the officers and soldiers doing the same. And these great men ever declared, that they were far from depending on the strength and discipline of their armies for success, but on the blessing of God, upon their just and honest endeavours, by whom kings reign, and princes decree justice.

The lives of a people are generally governed by the example of their superiors; there is a light in all the stars, but their spheres are not of the same extent; the same is it with regard to the examples of good men, each in the circle he occupies, illuminates, and influences whatever approaches him; and so a virtuous monarch or prince sheds his happy influence much farther than does any other man in a lower station; and this influence descends by progressive steps till it reach the lowest of the people, and common soldiery; it is not therefore enough to have virtue and goodness in our hearts, we must render it visible by the steady practice of all the duties of a religious and virtuous life; and the practice
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of religion and virtue ought to be the basis of all military discipline, for if a man has a true sense of religion, and his duty to God, he will the sooner and readier perform every subordinate part of duty to his king and country, and to his fellow creatures in general, whether superior, inferior, or equal.

There is not an officer in the service of Great Britain or Holland, who would not take it as a high affront and defamation to be called no Christian, most of them even not to be reckoned Protestants, for they declare themselves to be so on receiving their sovereign's commission: Why then do many of them give so much cause to suspect their not being so, by their obstinate neglect and contempt of religious worship and ordinances? What excuse can officers make for such open and continued neglect of their duty to God, the Almighty sovereign of the universe, and at the same time so rigorously punish a poor soldier or officer under their command, for every little neglect of duty, or disrespect to himself? Some I have heard excuse themselves from attending God's worship and ordinances on the very lame pretence that they are of a different communion, and way of thinking as to religious forms from the clergyman and congregation with whom they happen to live and are connected; but the Church of England, and Church of Scotland have so little essential difference in their
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modes of worship, that it is shameful to hear such an excuse in the mouth of any Christian, where there is only one of these places of worship in their power to attend? or is it pride that prevents their attendance on divine worship, and publick instruction? Do they think themselves too wise to learn from the pulpit, and to be taught by a set of men, whom they on all occasions despise, the ministers of God's word, the ambassadors of Christ, that order of men who on many accounts ought to be held in the highest reverence and esteem, their employment and business being certainly the noblest that human nature is capable of, yet, alas! are (because the the immediate instruments and means appointed by God to instruct mankind in their duty) by too many military gentlemen despised, affronted, and abused. It is indeed by the most ignorant and vicious of them, who sometimes by strange unaccountable ways, get to high rank in an army, that the worthy clergyman is thus looked upon and ill-used; pride or vanity is the chief cause of such behaviour; ignorant men raised to rank and power, are generally puffed up with the thoughts of their own importance, and become the most despotic and tyrannical of all mankind to their inferiors.

An honest clergyman, who makes conscience of his duty, will stand up in defence of the oppressed poor man, and will, without

out regard to rank, fortune, or interest, expose to publick view the vicious character and base behaviour of every wicked oppressor, and inforce by his daily instruction from the pulpit, and on every other occasion, the practice of every Christian and moral duty by persons of all ranks. Men of sense and decency, such as have any regard to Christianity, and to the well being of their brethren, high and low, will never be wanting in their respect and esteem for, and will give all kind of protection and honour to the clergyman who behaves himself as becometh his character; for they will justly consider a worthy clergyman to be, in real dignity, superior to the highest nobleman or officer. Pray what do nobility or officers value themselves upon, with regard to rank? they expect deference and respect according to the superiority of rank, and according to the dignity, rank or power of that sovereign, or state, who have promoted them to the rank they bear. If then this is the case, as it cannot be denied, how much greater cause of pride and expectation of reverence and honour, have the ministers of heaven, the officers of Christ, than any other set of men in the world? And do not they who deny due respect to the clergy, deny it in fact to him that sent them? for our blessed Lord has expressly declared of his ministers, 11th chapter of Luke, 16th verse, "He that heareth you, heareth me, and he
" that

“ that despiseth you, despiseth me, and he
 “ that despiseth me, despiseth him that sent
 “ me.” But to the shame of many gentlemen,
 military as well as others, it must be said, that
 the very circumstances that ought to make the
 company of worthy clergymen sought af-
 ter, and themselves respected and carested, is
 the cause of these gentlemen shuning their
 acquaintance, and taking all opportunities to
 ridicule them; their superior knowledge
 and learning to many in the rank of noblemen,
 gentlemen, and officers; their sanctity and de-
 cency of manners and behaviour, and their
 unskilfulness and unwillingness to be prac-
 tisers of the polite and fashionable amuse-
 ments or vices of gaming, drinking, swear-
 ing, &c. this I say makes them unfit com-
 panions for too many officers and fine gen-
 tlemen, who pass their time in such a man-
 ner, or in idle unmeaning conversation, on
 subjects unbecoming men of sense and de-
 cency, to give countenance to; for at such
 meetings, a thinking well disposed man, must
 have more pain than pleasure, and an honest
 clergyman must esteem it his duty to repre-
 hend, rather than to approve of them; and
 therefore it is, that both the clergyman and
 his profession are ridiculed and vilified by such
 people; for from their looking on the clergy
 as spies and criticisers on their behaviour,
 they conceive a hatred and aversion to them,
 and

and use their endeavours to make them look mean in the eyes of all with whom they have any influence, and by their contemptuous, disrespectful usage of such of them as are under their power, make their lives as uneasy as possible, as if their affronting God's servants, would be an excuse for their neglect of attending his worship, and the public ordinances of his appointment.

But let me ask any one of these gentlemen who thus despise and neglect the worship of God, "What is the design and purpose of his life?" He will probably answer, "To make himself happy in this world, and in that which is to come." Now what more exalted bliss and happiness can there be conceived than to be introduced into the house, into the presence, and to the table of that glorious being, the King and Lord of Heaven and Earth? compared to whom, the greatest monarch in the world, is in many millions of degrees meaner, than the most contemptible creature is to him. What entertainment can there be to a rational creature, equal to this? Was not the taste of mankind most wretchedly depraved, where would the vain man find an honour? or where the lover of pleasure propose so adequate an object as divine worship? This gives a foretaste of that eternal bliss and happiness, which is the pursuit and desire of every rational being; for when a sincere worshiper of God joins with
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numbers of his fellow Christians in prayers and praises, in blessing, honouring and adoring the Almighty and most glorious Lord God ! the high and holy one who inhabiteth eternity, it is the nearest emblem or picture that one can conceive of the mansions of the blessed above, and of the pleasures and joys that await happy souls to all eternity ; for there angels and archangels, and all the celestial host, continually sing Holy, holy, holy Lord God Almighty, which was, and is, and is to come ; thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were made.

The happiest of mankind in this world then surely are they, who in some measure anticipate the bliss and joy of Heaven by intimate communion and fellowship with God, in his own house, in fervent prayer and praise ; who take delight in the habitation of God's house, and in the place where his honour dwelleth. But let no clergyman, in whatever station, whether in the army, or elsewhere, ever be influenced in the course of their ministry, by the frowns or favours of the great and mighty ; or in any shape out of weak complaisance or timidity ~~from~~ from their duty to God, their great master, and to the flock over whom they have the honour to be placed as his vicegerent ; but at all times study, as St. Paul advises Timothy, “ to shew
O “ themselves

deviate

“ themselves approved unto God, workmen
 “ that needeth not to be ashamed, rightly
 “ dividing the word of truth”. They should
 apply themselves diligently and conscientiously to the different circumstances of their flock and hearers, by one method instructing the ignorant, by another reproving the wicked and profane; by one part of scripture they may confirm the weak and wavering, by another give comfort to the melancholy and dejected soul, and by a third undeceive the erroneous and unbelieving: thus without partiality to rich or poor, high or low, God’s ministers ought to do their utmost to execute the great and honourable office that God almighty hath called them to; they should employ all the faculties of their souls, and improve their talents to the utmost, that they may with God almighty’s blessing, be exact, faithful, and conscientious in the execution of that greatest and most noble of all arts, the art of saving souls, and so they may rest assured that their labours in the ministerial calling will be approved by God, by whom they are called and commissioned to the performance of that duty, from whom they have rules to direct them to perform it aright, to whom they ~~must~~ one day give an exact and impartial account, and of whom they shall have a recompence of reward, a crown of glory, however vilified, despised and persecuted they may be of men.

But if ever a clergyman, for the views of
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any earthly advantage, or the appearance of any worldly loss or disgrace, shall allow himself to do any thing contrary to his duty to God and the souls under his care, or against the dictates of his own conscience, he may be assured that his influence in his ministerial office cannot be attended with any good effects; on the contrary the enemies of religion and Christianity, (ever ready and on the catch to ridicule them) will make a handle of such his behaviour, to represent the ministers of the gospel of Christ, as using that name only for a cloak to their unrighteous doings, and for carrying on their interested designs. And they may depend upon it, that the very men by whose flattery, promises, or threats they have been influenced to deviate from their duty, will be the first to expose them, and to forsake them in a time of need. Let them well remember Cardinal Wolsey's dying saying, "had I served my God with as much zeal and
 " attention as I served my King, he would
 " not have forsaken me in the day of my
 " distress and old age." Let every good clergyman have in his remembrance the behaviour of the apostles, the primitive Christians and martyrs; and let them also think on what their Lord and master says, "that, for his sake,
 " and the sake of that religion they profess
 " and teach, they must lay their account with
 " persecutions, cruel mockings, and to be
 " run down by the malice of wicked and bad
 " men, even to death;" but if they continue
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stedfast and immoveable in the faith, and behave themselves as faithful servants of the blessed Jesus, they will have joy, comfort, and deliverance from all persecution at one time or another ; and with the prophet Habukkuk, let them ever say, “ although the fig tree shall
 “ not blossom, neither shall fruit be in the
 “ vines ; the labour of the olive shall fail,
 “ and the fields shall yield no meat ; the flock
 “ shall be cut off from the fold, and there
 “ shall be no herd in the stalls ; yet I will rejoice in the Lord, I will joy in the God
 “ of my salvation.”

If the publick worship of God, and reading his word and will in the bible are so much neglected, it is no wonder that the positive institutions or ordinances of his appointment should be contemned, I mean the holy sacraments of baptism and the Lord's supper.

Baptism we all partake of in our infancy ; but was that not the case, it is reasonable to believe, from the behaviour of great numbers of mankind, that if left to themselves when of age, they would be as negligent with regard to this sacrament as they are with respect to the Lord's supper ; for what is it but a solemn confirmation of our baptismal vow, and anouncing to the world and before God, angels, and men, that as we have been devoted to the Lord in baptism in our infancy, so we now, by partaking of the Lord's supper, vow
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and set our own seal to it, that we are and will be his.

These Christian rites or institutions are few in number, plain, simple and very significant of the spiritual meaning our blessed Saviour hath affixed to them. They give strong affecting views and representations of our need of a Saviour, and of the willingness and ability of Christ to save us; they are expressive signs and seals of the benefits purchased by him, and of our engagement, as we are not our own, but bought with a price, to glorify the Lord with our souls and bodies which are his. Our neglecting or despising the Lord's supper, is in effect to forget God in his holy ordinances, is not to deny or condemn his just right and power of legislature; it is an impious, tho' vain, struggle to dethrone him from his dominion over us, and an inlet to our disregarding his authority in other instances; for having once cast ourselves loose from this sacred band, by an easy transition from one step to another, we may come at length to be lost to every tender feeling of virtue, and to be abandoned to wickedness, in our temper at least, if not in our practice.

The general excuses and pretences for not partaking of this sacrament of the Lord's supper are as trifling and absurd, as those given for declining the attendance of any act of divine worship, publick or private; but all of them have been so minutely answered,

answered, and every objection so well refuted by able divines, that no man who is at the least pains, but may have all his doubts removed, his apprehensions eased, and his difficulties solved, with a very little time and expence ; so that there is really nothing that can excuse a reasonable man who professes to be a Christian, from partaking of this sacrament, as often as opportunities offer; and he can give no good reason for neglecting it, but that he is resolved to be the servant of the devil and his lusts, rather than the servant of God in and through Christ Jesus the mediator ; for surely the best preparation for any person's worthily approaching the Lord's table, and partaking of this sacrament, is that of a well spent life, or a firm resolution laid down, through divine assistance, to lead a good and holy life in time coming ; a sincere sorrow for sins past, and constant endeavours to perform all Christian and moral duties, joined to hearty prayers to God almighty for enabling us to do so, and for making us disciples and followers of the blessed Jesus ; are the very best preparations for this solemn publick approach to God almighty.

Is it not amazing to see that all mankind look upon it as an act of the greatest ingratitude, yea dishonesty and infamy, for any person to controvert or break through the bequests, destination or desires of the Last Will or Testament of any friend or relation, who
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has begg'd of his friend or neighbour to see his desires put in execution ; and yet that so very many, who pretend to be the friends and followers of the blessed Jesus, shall pay no regard to his last request, to " do this (so easy " and so honourable to do) in remembrance " of me."

And how shameful and alarming is this neglect of divine worship and ordinances in many regiments? Many officers do not set foot within a church for years together ; of a whole corps perhaps few, very few come to the Lord's table. The example of officers greatly influences the soldiers ; for they think to ingratiate themselves into the favour and good graces of their officers by endeavouring to imitate their ways ; and thus does this open neglect and contempt of every thing sacred, of God's service in the sanctuary, of his servants and ministers, bring on a general profligacy and depravity of manners ; vice and corruption raise aloft their heads, and stalk undismayed, having none to controul them ; nay are patronized and approved of by the example and behaviour of too many officers who openly indulge themselves in them. A man of a debauched life, whose morals and manners are entirely corrupted, makes himself very ridiculous in pretending to punish that vice in another (perhaps in a poor soldier or subaltern officer, who has not had the advantages of good education and example that he has had) which

which he does not or will not correct in himself: A commander who leads a dissolute, irregular, irreligious life, must expect that his vices will soon be introduced among the troops under him; and in fact an officer, or any person of distinction, does more hurt by bad example, than by the faults he commits; for such is the imperfection of human reason, and such the wickedness of our minds, that the justest and plainest metaphysical principles and maxims never appear so clear to us, as when we see the truth of them confirmed by the example of those who put them in practice; and the strongest lessons, the most eloquent declamations in praise of virtue and religion, do not strike us, nor determine our choice, if such lessons and declamations are not supported by suitable example. Example strikes us powerfully, forces our assent, and persuades by itself, without having need of reasons, objections, proofs, and demonstrations, so true is the heathen philosopher's remark. "*Longum est iter per præcepta, breve et efficax per exempla*".

If then example has so much influence on the conduct of human life, let many military people in power and command, officers of all ranks and stations, in time consider with themselves, how they shall be able to answer to the great judge of all mankind, for the bad example they have set to the people under their command and inspection. Perfect obedience,

ence, or spotless purity of mind and manners; is not to be looked for in this world; the word of God itself says, that the best of us fall twenty times a day; but our constant endeavours to pay obedience to what is required by the ten commandments, and an abstinence from notorious vices, is surely expected from every one who calls himself Christian.

Avarice or covetousness is a vice which cannot subsist without the breach of more commandments than one; indeed it would be excess of candour to imagine, that a man who visibly sets his whole heart on the most worthless thing in this world, money, (for so surely it is without regard to its uses) should at the same time be laying up treasures in Heaven; he that is intirely set upon making a fortune, is all that time undoing the man, and divesting himself of humanity; he must grow deaf to the cries of the wretched, estrange himself from the agreeable, learn hardness of heart, disrelish every thing that is noble, and terminate all in his despicable self. The pretexts that covetous men make for their hoarding are generally very weak; it is a vice very common among men after they pass the flower of their age or approach the verge of life, which appears fully as absurd as to see a man making great preparations for a long journey when near the end of it.

But one would think the heart of a covetous man should tremble when he reflects

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how the holy spirit represents him, *viz.* “the covetous whom God abhorreth.” Little it seems does he think on what the wisest of mankind has said, that “riches take to themselves wings and fly away as eagles”, and little attention do they give to his advice, Ecclesiast. chap. xi. verse 4. “Cast thy bread upon the water, and after many days thou shalt find it”, which is plainly saying, that what we bestow in charity in this life, is as seed dispersed, and the poor receivers are a fertil soil, that by our daily bestowing charity on them, we sow with a large hand, not without assurance of receiving an ample return of eternal rewards. But as this vice shall be more fully treated in the next head of this amiable character of the centurion, *viz.* “almsgiving,” it shall be no more insisted on here. Its opposite vice,

Prodigality and extravagance is attended with the most fatal consequences, and too common amongst all young people, especially those in the army, who are indeed more exposed to temptations, and led into more occasions of expence than any other set of men, and therefore ought to be more carefully guarded against by young men entering into the army; as contracting debts, to support idle extravagant expence, which they are unable to pay, has been, and daily is the ruin of the most promising and best disposed gentlemen in the army. The attentive reading
and

seriously considering the parable of the prodigal, as mentioned in St. Luke's gospel, chap. 15. may, in my opinion, have more influence on the minds of young people than any thing that can be said on the subject.

From experience I can assure my young friends and acquaintances that there is no folly they can be guilty of, that they will find more cause to repent of, and mourn over, than that of contracting debts to indulge themselves in the vanities and extravagancies of the world. The very people with whom they have spent their money, in accompanying them in all their idle and vicious expences, nay perhaps in supporting these companions in their extravagancies, they will find to be the first to desert them whenever they find their funds or purses begin to fail; and if they happen by their follies to fall into circumstances of distress, they will very probably find their former companions and pretended friends the least ready to plead their excuse, or, to afford them any help, nay amongst the foremost to join in confederacy against them. This believe me is generally the case both with regard to their male and female connections, for some women are as mercenary and selfish, and as ungrateful as the men. Never believe these people to be your friends who join with you in rioting and debauchery, for there can be no real friendship in any breast that is not influenced by religion and virtue.

But

But if unhappily you have been led into expences (by whatever means it has been, of gaming, dress, company keeping, &c.) above what you could afford or can pay, and have contracted debts which probably your creditors push you for payment of; the best atonement can be made is to try all honest, just and honourable means to satisfy them, by giving them what is in your power to do, without ruining yourself intirely, and endeavour to pay the remainder to them, or theirs, when Providence shall put it in your power: if you do this, you will have the approbation of God and man, and of your own consciences; for it is all that erring man can do. And if creditors are not contented with this (which too often is the case in Britain more than in any country in the world) but have the cruelty to put you out of all means of bread, of subsisting yourself and families, and of putting in exercise all your powers for extricating yourself from difficulties, and satisfying them in time, you must even patiently submit and trust to God's goodness and mercy, who in his due time may bring you out of all your straits, in spite of hard hearted cruel men, having the testimony of your own minds that you have done every reasonable thing in your power to satisfy them, altho' in vain. Much more might I add on this subject, but this place and time will not admit it; two excellent papers in the Rambler will afford entertainment

tainment and instruction to any person on this subject; N^o. 53. On extravagance, and N^o. 57. On frugality.

Pride is another odious vice, and entirely inconsistent with this fear and reverence of God. There is not really in the universe, a more ridiculous, nor a more contemptible creature than a proud man. I don't mean by pride, that noble dignity of mind to which goodness can only administer an adequate object, which delights in the testimony of its own conscience, and could not without the highest agonies bear its condemnation? by pride I mean that saucy passion which exults at every eventual pre-eminence over other men. Such are the ordinary gifts of nature, and the paultry presents of fortune, as wit, knowledge, birth, strength, beauty, riches, preferments, titles, rank, &c. that passion which is ever aspiring, like a filly child, to look over the heads of all about them; which, while it servilely adheres to the great, flies from the poor as if afraid of contamination; devouring greedily every murmur of applause, and every look of admiration; pleased and elated with all kind of respect, and hurt and inflamed with the contempt or neglect of the lowest and most despicable of fools. Can such a mind as this be fixed on things above? can such a man say that he has the fear of God always before his eyes? or can he please himself with the heart-warming hope, that
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his ways are acceptable in the sight of that glorious, that incomprehensible being? No, surely, for God Almighty hath told us that "Pride was not made for man;" and our blessed Saviour plainly evinced the truth of it, both by his precepts and example; and if there be any thing that makes human nature appear ridiculous to beings of superior faculties, it must be pride; the instability of human affairs, the turns and vicissitudes of fortune, and the sudden falls from the most exalted stations, are subjects which ought to discountenance pride: besides it is a most unfortunate vice; other immoralities or vices usually gain their point, though they may lose more another way; but a proud, overbearing man, is so far from making himself great, by his haughty and contemptuous carriage, that he is usually punished with neglect for it; and that disdain with which he treats others, particularly his inferiors, and dependants, is most justly returned upon himself.

To be great is not to be starched and supercilious, not to give surly answers, and to brow-beat inferiors, to make use of power and command which rank or accident may put in one's hand for no purpose but to make others uneasy; such a behaviour looks as if a man was conscious of his own insignificancy and littleness, and that he had nothing but outside, ill humour, and ill nature, to make himself taken notice of. This unhappy turn
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of mind, this vice of pride and self conceit, attended with haughty and surly behaviour to inferiors, is too often to be met with among military men, when they arrive at a certain rank and command; but men of such dispositions and behaviour, are very improper to command and give example to others; as such behaviour must make themselves, and all concerned with them unhappy; excepting such servile sycophants, who for the sake of eating and drinking with them, and receiving some paultry perquisites, whether justly or not, can bear their ill-humour, and like spaniels, can cringe and fawn upon the man to day, who insulted him yesterday, and perhaps will do so again to-morrow: they can flatter their commander to his face, and commend his most ridiculous follies and foibles, because there is something to be gained by approving of what he says and does; and to the very next in command, if of a different humour, they will expose with their strongest rhetoric and ridicule their former silly proud commander.

This vice of pride multiplies, and conceals from us our defects, and makes us do a thousand silly things without taking notice of them; it conceals from us our real character, makes us a prey to flatterers, and puts us to great expences only to be laugh'd at; it spoils conversation, and takes away all the pleasure of society; families, and kingdoms, as well
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as different societies have been ruined by it: in short, we mortals have nothing to be proud of, but of supporting our character in religion and morality, of endeavouring to do our duty to God, and our neighbour, and being above doing an action that may debase our nature, and make us liable to the censure of of prophaneness, folly, or immorality.

A man flattered and obeyed, soon learns to exact grosser adulation, and to enjoin lower submissions; thus a man got to any high rank in a regiment, who, to the mortification of a whole corps, has neither a good heart, nor a good head, who has neither virtue nor sense, neither knowledge of the world nor of his business to direct him, but is guided in every action and order by low sycophants, thinking himself protected in every thing that he does by that power which his rank gives him, often blunders on from one ridiculous and oppressive thing to another; fancying to himself, that none in inferior rank to him will dare to complain, knowing that such complaints by an inferior, against a superior officer, however justly founded, are, according to our martial laws and practice, and the subordination act, often deemed mutinous, and the poor inferior complainer is seldom or never put in the right: but if military men were not thus in a manner made cowards, by such laws as must inevitably at last end in absolute slavery, there would not be so much

much insolence and oppression seen in all armies; a man cannot grow proud to any great degree, but by the concurrence of blandishment and flattery, and the sufferance of tameness; so true is the old adage, "it is the peaceable tame lambs, that make so many furly lions." To the folly of those that are willing to purchase favour and preferment, by cringes and compliance to vicious bad men, and their overbearing, unjust measures, is to be imputed that general depravity, which leaves nothing to be hoped for by firmness and integrity.

Nothing shews a greater abjectness of spirit than an overbearing temper appearing in a persons behaviour to his inferiors; to insult and abuse those who dare not answer again, or speak to you on an equal footing, is as sure a mark of littleness and cowardice, as it would be to attack with a drawn sword, a woman, or child; and wherever one sees a person given to insult his inferiors, to put on furly looks, and use rude language to them, it is certain that man will creep and cringe to superiors; But how ridiculous does such a temper of pride, overbearing and rudeness, make a man appear to his equals, and to such as have no dependance on him, who neither hope nor fear any thing from this little proud furly man, and must laugh at, and pity such an insignificant being, plumm'd and strutting with the thoughts of his own imaginary importance.

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portance. It is not a man's high rank in any station of life, that can gain him esteem or respect, but his way and manner of acting and behaving in the station of life that Providence has placed him in. One should ever revere a man, tho' descended from the dregs of the people, who inherits the soul of a prince, as well as despise the fellow who boasts the noblest lineage, with the heart of a beggar. No man is worthy the regard and esteem of the wise, but he who is intrinsically good and virtuous.

It is impossible to recommend a nobler pattern of behaviour to military gentlemen in command to their inferiors, than that of our Field Marshal, Duke of Brunswick; every man who addresses him is received with a noble ease and affability; he hears with patience, and answers with becoming gravity, and dignity, without the least appearance of pride; seldom any goes from his presence ill pleased, because he gives a reasonable answer to all their demands.

I intended here to have mentioned particularly several other duties of a Christian, and a good man, which this fear of God will naturally lead him and all his house to a regular and strict performance of; but having spoken more fully to some of them, than I at first intended, only because I am sensible they are much neglected, especially by military people, I must pass over the others till another opportunity,

portunity, and shall only observe that so bright an example as was this of the good Cornelius, is like light that cannot be confined, but breaking out sheds a vital influence all around it. His pious life was very remarkable, and to find all this in a Pagan, or at least in one but newly converted, in a military man too, true devotion and goodness clad in steel, and amidst a life of bustle and hurry as is that of a soldier, is something uncommon. But if the devotion, the piety, the virtues and graces that ought to adorn a Christian character, thus so conspicuously appeared in this Centurion, how much more ought we, every one of us now a-days to abound in these Christian perfections; we who have the glorious truths of the gospel clearly preached and proclaimed to us; we who have the assured prospect of a world to come, and a future judgment, by the resurrection of Christ from the dead; it might therefore be reasonably expected, that our devotion should as much exceed his, as our obligations and our hopes do; yet how very far short of it do too many of us come is but too apparent every day of our lives.

We come now to the third part of this good Centurion's amiable character, that is, "he gave much alms to the people." This is a virtue too rarely to be found, especially such a charity as his; for he not only gave alms, as many do sometimes, but he gave much;
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and not to a particular sect or party, but to the people; which sheweth at once the sincerity and integrity of his heart, and his tender and compassionate nature, and is also a proof that the rest of his religion was not mere pretence, or a hypocritical cloak to hide his ambition and other vices under, but truth and uprightness. Many duties of religion may be performed, and yet the performers may be very far from being religious people: they may pray long, fast often, hear many sermons, and speak well on religious subjects, and yet be egregious dissemblers. These things being cheap, men easily comply where they see worldly ends may be carried on by them; but charity, and the duty of alms-giving, lying heavy on their purses, hypocrites are not so forward in; and therefore when done as it ought to be, the scripture emphatically calls it by the name of righteousness. Deuteronomy, 24th chapter, 12th verse, speaking of it, adds, "It shall be righteousness to thee before the Lord thy God." And Daniel, 4th chapter, 27th verse, "break off thy sins by righteousness, and thine iniquity by shewing mercy to the poor." So that this Centurion evidenced the sincerity of his devotion, his fear of God, and his integrity of heart, by the most convincing arguments, "Being charitable to the poor."

It also shewed the tenderness and compassion of his nature; for a man of a charitable disposition

position will shew kindness and mercy, and will do no violence, oppression, cruelty, wasting, nor plundering, as too many in armies are guilty of; for he who liberally gives of his own to others in their need, will abhor taking from any person what is theirs; he will do violence to no man, but be contented with his wages. This compassion and tenderness makes a man affected with the distresses of his fellow creatures, feeling all their afflictions, sympathizing with them in all their sorrows, and ready to his utmost ability to relieve them. Plato's character of a soldier is, "that he ought to be both bold and mild, rough and gentle, the one to behave himself in the field, the other when he is out of it."

This Centurion trusted with a command in a province so prone to mutinies and commotions, as was Judea, must have given proofs of his courage, intrepidity and roughness enough in the field; and by the words before us, we see the mildness and sweetness of his temper, he was kind merciful and compassionate. And let not these amiable qualities be thought inconsistent with the character of the bravest soldier, far from it; a soldier is a man, and a compassionate humane man, feeling for the distresses of his fellow creatures, will always be a brave man, and a good soldier. It was well remarked by the celebrated Mr. Wilks, the Comedian, on his
hearing

hearing that a general officer wept at the moving scene between Indiana, and her father, in the comedy of the Conscious Lovers, “ he said that he was certain that gentleman “ would fight ne’er the worse for that.”

Many people in the world flatter themselves in the foolish hope, that by a negative righteousness they may please God, as well as gain a good name among men ; that is to say, they think it enough that they do no evil to their neighbour, without doing him any good ; if they don’t burn, pillage and destroy his house, they don’t think themselves obliged, when by calamities and distress their neighbour is put out of his house, to receive him into their own, now that he is without habitation ; they will pretend the highest friendship and regard for a man while his affairs are well in the world, and he seems to prosper ; but no sooner does the hand of adversity fall upon him, and he needs their help, than their backs are turned, they look upon him as a stranger to them, and are surprized to find the man should expect any help from them ; nay perhaps are amongst the first and readiest to distress and oppress him in his fall ; and out of all their abundance will not afford him the smallest help ; altho’ this very man has perhaps in his days of prosperous life, been doing all in his power to oblige them by all kinds of friendly offices. And still greater lengths do some people carry their inhumanity and
ingratitude,

ingratitude, by propagating false reports to hurt their distress'd neighbour's character, in order, as they think, to be an excuse for their not assisting a bad man. This is no ideal character, too, too many people are there in the world of this stamp, who yet bear a good name among men who have not had occasion to put them to the test. I shall appeal to the experience of many of my acquaintances if they have not found instances of it; sorry I am to say that I cannot testify against it from my own experience. But well were it for such people to remember, that God is a searcher of the heart, and will not be mock'd nor impos'd upon; and let them seriously reflect that our Saviour, in many places, describing the day of final judgment, lays the greatest stress upon the virtues of compassion and charity, and that part of them chiefly regarding alms-giving, and assisting the distressed, as if our final sentence was to be pronounced according to the degrees or extent of this our charity. Dives is in torments, not for robbing Lazarus, but for not relieving him when in want and misery; and the dreadful sentence at that day, proceeds not for oppressing the poor, but for not feeding, cloathing, and every way assisting them. "For I was an hungred and ye gave me no meat; thirsty and ye gave me no drink; naked and ye cloathed me not; sick and in prison and ye visited me not; depart then from me, ye cursed, in-
 " to

"to everlasting fire prepared for the Devil
 "and his angels". Remember this ye
 rich misers of the earth, who wallow in
 wealth, and whose sordid souls seem sunk
 in graves of gold, where ye lye buried, un-
 heeding of the wants of your distress'd fel-
 low creatures, though you know of many :
 remember this ye fluttering foplings fine, who
 on one gaudy dress are at more expence than
 would supply the immediate wants of a hun-
 dred needy deserving families, in this dis-
 tressing time of want and dearth ; remember
 this ye gamesters, who at one throw of a dye,
 on one card or horse, lose more money to a
 sharper, a pickpocket, or a jockey, than would
 make hundreds of men of merit happy ; re-
 member this ye luxurious ones of the world,
 who are faring sumptuously every day, whose
 tables are loaded with variety of the nicest
 and most expensive dishes, and wines from
 countries far and near, served up in plate to
 immense value, while many a poor Lazarus
 unheeded attend your doors, nay are probably
 chaced indignantly away by your saucy do-
 mesticks ; remember this all ye idle thought-
 less people, who spend your money in taverns,
 brothels, play-houses and balls, while the
 cries of the poor and needy are at this calami-
 tous time every where heard on our streets,
 and while the silent groans of needy, modest
 merit, go up to Heaven against you. Let every
 one of us remember this, and think of this
 and

and remember it well, O my soul ! Let us all think well with ourselves, how much we have on many occasions neglected, and by many idle foolish expences and extravagancies frustrated this important duty, this express precept of our Saviour and our God, who himself ever went about doing good, and who has been so kind, so merciful to us. And O remember this before it is too late, all ye in easy circumstances in the world, whom God hath blessed in your basket and in your store, who see your nearest concerns, your kinsfolk, nay your brethren and children in straits and need, yet never help them; think not that excusing your conduct in your own eyes, and the eyes of mankind, by the trifling reasons of your having already done much for them, of their having disobliged you, and such weak pretences, will avail you ought in the eye of God Almighty, or will stand in any stead to plead your excuse or pardon at his tribunal ; for remember that every day of your lives he has pardoned you and all of us a thousand talents, and every day gives you many supplies, tho' your sins and provocations to him have been past all reckoning ; think when you are praying to God for pardon and forgiveness, that at the very time your uncharitable, unhospitable and worldly deeds, are presenting themselves to the face of God and man as memorials against you ; let us all think seriously on that dreadful sentence, “ depart from me ye,
R “ cursed

“ cursed I know you not, for I was an hungry and ye gave me not to eat,” &c.

This is a dreadful picture, but too true a one, of the avaricious, profligate, thoughtless, uncharitable man, and what awaits him. But how beautiful a contrast does that of the benevolent, the truly charitable man make? Who takes the example of his Lord and master for his pattern, ever going about doing good; he is the friend of mankind, the helper of the poor and needy, and to him the distressed worthy man or family never address themselves in vain; nay he goes before their wants, well knowing that modesty and shame often prevents distressed merit from making them known; he says not to his neighbour go and come again, and to morrow I will give thee, when he has it by him; but he even borrows from his friend to supply the wants or support the credit of a worthy neighbour. Upon this man will come the blessing of him that was ready to perish, the Lord will comfort him when he most needs it, and will make his bed in his sickness; his alms and good deeds go up before the throne of God as a memorial of him; and for what he now gives in acts of charity and mercy, the Lord will at a day of death give him that peace which passeth all understanding, and he will at the last day be received by the glorious Captain of his salvation with these sweet sounding words, “ Well done thou

“ thou good and faithful servant enter thou
 “ into the joy of thy Lord, for I was an hun-
 “ gered and ye gave me meat, naked and ye
 “ cloathed me, &c.” This man having lite-
 rally almost followed the advice of the wisest
 of men, Solomon, Ecclesiast. 11th and 4th.
 “ cast thy bread upon the waters,” or disperse
 liberally of your substance and of what God
 puts into your hand, to the indigent and dis-
 tressed; he as literally receives what Solomon
 says shall be the consequence, “ after many
 “ days thou shalt find it,” find it repaid thee
 many hundred fold either in this life or in that
 which is to come. The memory of that man
 will ever be sweet on the earth, in the minds of
 all good men; and at the last sad solemn scene
 of committing his body to the silent grave,
 it will be attended with the sincerely mourn-
 ing hearts of all his friends, his neighbours
 and acquaintances, and of the many poor and
 needy ones whom he supplied from his a-
 bundance and charity; these beating their
 pensive bosoms, will sadly say to one another,
 Alas! our dear friend, our bounteous bene-
 factor, the father and friend of the poor, of
 the friendless, of the widow, and the orphan,
 is no more; here he lived but as a steward
 under God Almighty to dispense his mercies
 and favours to us, and now he is gone to give
 a faithful account of his stewardship to his
 Lord and master, to receive from him a
 crown of righteousness, to take possession of
 these

these heavenly treasures that he has long been laying up in store against the great day of account, and to be received into the glorious company of the heavenly host, angels, and the souls of good men made perfect, where he shall ever dwell in presence of his Redeemer and Lord, cloathed in a white garment, being found worthy. Peace be to his memory, and let it be handed down by us to our children's children, how well he lived, and how well he died; for he lived the life of a righteous man, and his latter end was like to his.

Is there yet need for further incitements to the practice of this lovely virtue of charity, and further persuasions to shun the opposite vice, avarice? one would think not; yet still there remains what ought to be the most powerful of all arguments, and that is the example of our Saviour, while in this world, as well as his many precepts. His love and charity to mankind, was unbounded; to express it, one must transcribe and comment upon the whole gospel history, for all his words and actions tended to the good of mankind; his charity, kindness, and good deeds, were not confined to his relations, kindred, or acquaintances, but every one was his friend who obeyed his commands.

Never was any person unwelcome to him who came with an honest heart and design, and never did he deny what they asked, if it tended to good; nor did ever any one go from him

him with a heavy heart, excepting the rich youth mentioned in Mark's gospel, 10th chapter, and it certainly troubled our Saviour to see, that when a price was in his hand to gain eternal life and glory, yet he had no heart to it. The ingenuousness that appeared in his first address, had procured already some kindness to him, for it is said, "And Jesus beholding him, loved him." But must he for this man's sake, cut out a new way to Heaven, and alter the nature of things, which make it impossible that a covetous man can be happy? The very reading attentively and considering the story of this young man, as related in the gospel, must fill the heart of every thinking humane man, with the various passions of love, of pity, and of horror; an esteem and affection must be raised in one's breast, for this young man, at first acquaintance; to see him in the flower of youth in a high office, and abounding in wealth, and at the same time to see him adorned with all the graces, and good qualities necessary to form a great character; to see him come so frankly, asking instruction, with a heart seeming ready to follow it; one is apt to believe him in the fairest way to happiness here and hereafter.

But what pity does one feel, when they find upon Christ's telling him the sure means to be happy, that he became sad? yet still one has hope that this unwillingness to part with his earthly

earthly treasure, would be of short duration ; and that a man of sense and worth, as his character speaks him to be, would soon get the better of his avarice, and that he will frankly follow the good advice given him. But with what horror and indignation is one filled, to see him actually going away sorrowful from the presence of the blessed Jesus ? rejecting eternal happiness when offered to him by the Lord of life and of all things ; and to see that man with all his worldly power, his riches and other qualifications and endowments, going willfully headlong to destruction, and all for the sake of a little dust and earth, for he had great riches. This is one of the most moving passages, and of the most affecting and alarming histories in the whole Bible ; one cannot read it without the most sensible emotions, and scarcely without tears. And how awefully alarming are the words of Christ to his disciples, after the departure of this young man, “ That a rich man “ shall hardly enter into the kingdom of “ Heaven.” The reading of this passage, one would think sufficient to cure every thinking reasonable man of that mean, that detestable and dangerous vice, avarice, or the love of money, the source and root of most of the evils in the world.

But what I have said may appear perhaps to some, to regard only the rich and great one's of this world ; that is not however the case

case, for all mankind are called, are bound to this duty ; every man in his way may do some thing, and is loudly called upon to do so ; and he is also assured, that his good endeavours, altho' his means are small, will be as acceptable to God Almighty, and as graciously received by him, as those who give greatly more from their abounding stores. The small help given by the poor widow of Sarepta, to the needy Prophet, and servant of God, was followed with a remarkable blessing; and the two poor mites, or small coin, the all of the poor widow, taken notice of by our Saviour himself in so remarkable a manner, may shew us plainly, that it is not the largeness and ostentation of our charity, that is acceptable to God, but the manner of giving it, the sincerity of the heart, and the disposition of soul toward God, and towards our neighbour in need.

And how amiable does this beneficent charitable disposition appear in a military man ; he has more opportunities than any to see scenes of distress and misery, and often has he the indigent, the helpless, the aged, the orphan, and the widow, in his power. Think then, all ye military men, from high to low, how godlike a thing it is, how nearly it in a manner brings one to divinity itself, thus in the time of wars, of troubles, and devastations, to stretch forth your hands in pity, and in mercy ; then, in place of oppressing,
to

to open your hands liberally, and bounteously to bestow of those good things, that God Almighty has so bounteously bestowed on you. The graces of charity, generosity, compassion, clemency, and mercy, add a great lustre to the military qualifications of an officer; it speaks a bad man to be unmoved at the distresses of his fellow creatures, and a cruel nature is unworthy in a soldier.

Notwithstanding my having thus endeavoured pretty largely to represent to you, and to recommend to your practice this amiable virtue of charity, in different points of view, and by different motives, which I hope may be of use to some of you, to incite you to it, and to guard you against its opposite unchristian behaviour; yet as you are military men, and example has great influence on the minds of many, perhaps it may not be amiss to enforce still more upon your minds, by setting before you some more recent instances of military men being remarkable for this virtue of charity, of humanity and compassion to the distresses of their fellow creatures; many there have been of this sort, many there still are, but much is it to be wished, that many more of this disposition were to be found in all armies. I shall but mention a few of the most striking that occur at present. And first, one never can think of the great Marshal Turenne, without considering this virtue so conspicuous in him,

as a very great addition to all his other accomplishments. From his very infancy and youth this humane and charitable disposition discovered itself in all his behaviour, insomuch that he assisted and supported families in Sedan with the money that was allowed him for his private purse, and he bestowed nothing on superfluous ornaments of fine cloaths for himself, that he might the better be able to assist people in straits. He always shewed a most generous compassion to the unfortunate; his generosity and goodness of heart gained him the love and esteem of all men, but particularly of the armies he commanded; he frequently wanted the necessaries of life in order to support them in their needs; and it is well known that he sold all his plate for that purpose. His high accomplishments both military and civil, in publick and private life, are too well known to need repetition. Let it suffice to say, that he was the most charitable, most truly generous, most humane, and most religious man in his time, and was deservedly called the father of the army, the citizen's friend, and a man who did honour to human nature.

With great pleasure does the world see a young Prince in our own days, nobly imitating, nay almost eclipsing that great man, in every military virtue and accomplishment, and in these amiable one's most conspicuously of generosity, humanity and charity; I mean that

heroic youth the hereditary Prince of Brunswick. To point out the many glorious actions of his yet short life, they would be greatly sullied by any description that I am capable to make of them; well do they merit a much abler pen; till that happens, fame does him justice, and loudly proclaims his praise to all nations. His generosity is very remarkable and gains him the love and esteem of all who know him; his humane, his feeling disposition of soul, for the distresses of mankind, is no less so, even so much that it is reported of him, that the miseries, distress and calamities that have happened in Germany to the poor innocent inhabitants, both friends and foes, during the war, so greatly affected his generous humane soul, that he said, “ the very thoughts
 “ of it was too much for humanity to bear;
 “ and the dreadful consequences and effects
 “ of war, would almost persuade him, at a
 “ peace, to sheath his sword, never more to
 “ be drawn.”

But for the good of mankind it is to be hoped that so amiable, so good, and so great a Prince, and so promising a General, will always be at the head of an army, when absolute necessity calls armies to the field; for if some disorders will happen in all armies, be they ever so well commanded, what dreadful desolations must and do happen when they are commanded by cruel, avaricious, oppressive men.

And

And here, in a very shining point of view appears the noble Commander of the British troops in Germany, the Marquis of Granby; never perhaps did a more generous and noble soul animate a human body, than ~~his~~; his courage, his military fame is well known; what noble disinterestedness, generosity and benevolence appear in all his conduct? Possessed of a large fortune, he generously expends it in supplying the wants of many in his army; beloved and esteemed by all that know him, high and low. An army under such command will always behave well, as they have done; well ~~but~~ he merit of *does* his King and country, and just reason ~~but~~ he *has* to hope for every honour, every preferment, and every noble gratification, that so great, so generous a King and people can bestow on "real merit."

Such noble examples ought much to influence the behaviour of all military men, to lead them to the practice of these pleasing virtues and duties of benevolence, generosity and charity; and so they may expect that their alms and good deeds will go up as memorials in their favour before the throne of God. The joy and satisfaction that beneficence and charity gives to the dispenser of them in this world; and charity in itself considered as a moral virtue, independant of its being a very important Christian duty, is so amiable, so agreeable, attended with so many good

good consequences, and the man of this disposition appears so lovely in the eyes of the world, that it is amazing there should be such a thing as a covetous, uncharitable person on earth.

The 4th and last great elogium given of this good centurion, is “that he prayed to God alway.” Though this duty is too much abused and slighted, yet it is the most important, and at the same time the most agreeable one incumbent on mankind; adoration and prayer to God Almighty, the supreme Lord and Governour of all things, is the distinguishing characteristic of man from brutes; instinct leads many brutes to variety of actions nearly resembling those of man; but in all the brute creation there is no sign, not the least resemblance of any thing like devotion or adoration of a supreme being; and so it appears a very distinguishing difference between reason and instinct.

Natural as well as revealed religion calls aloud to all mankind to practise this duty; for all nature proclaims that there is a God, the maker, the preserver and giver of all things; we know that our life and being, our all is from him; he gives, he can take away, and he declares that he will give every good thing to them who ask it of him with a sincere and devout heart. Here is that great asylum where we may freely ask assistance and protection to enable us to withstand all our enemies,

enemies, all assaults and temptations, and hazards of war; he can make the sun to stand still, take off the chariot wheels, and cover our heads in the day of battle; he can deliver us from all our enemies, and when his people go out to battle against their enemies, and shall pray to the Lord, he will hear in Heaven their supplication, and will maintain their cause.

How anxious are most men to be in favour with the great and powerful of the earth? And what a distinguished honour is it esteemed to be admitted into the presence-chamber, and be allowed to talk to, a great Prince or sovereign? If a man has any suit to make, and prevails so far as to be admitted to address his sovereign verbally, he thinks his cause as good as gain'd; and yet after a deal of bustle, pains and attendance to get admittance into his presence, what has he gain'd? He sees, and with awe and fear converses with a creature of flesh and blood, actuated by the same passions, and subject to the same frailties as other men; a man who, tho' living in great state and pomp, perhaps cannot grant his petition without consulting other men; and who though ruling over millions of subjects, is himself possibly no wiser nor better than many of them; such sovereigns there always have been, and some such there probably always will be in the world.

Happy

Happy Britons ! who have a humane, a religious, a virtuous, and an honest King to reign over you. Long may he be preserved by the King of Kings to be a blessing to these lands. But good as he is, or as the best earthly King ever was, or can be, how *little* does the ~~little~~ goodness, the greatness and the power of any King appear, when we think on the omnipotent, omniscient and omnipresent King of Heaven and Earth ; and how amazing the stupidity of mankind to be so much influenced with the things of time and sense, and so unmindful about the favour of the Almighty, Lord of all things, who is so condescending as to call upon us to make our requests known unto him ; to ask, and we shall receive. He invites us to come at any time into his immediate presence with our prayers and supplications, to make known all our wants and distresses to him, to demand his assistance with earnest prayers, and tells us that the more earnest and importunate we are, the more agreeable and effectual our requests will be. It is not the rich, the great and mighty only, who are admitted into his majestick presence ; but the poor and needy, the humblest beggar is as welcome here, as the rich and great. Here are eternal honours, pleasures and happiness gained at an easy rate ; no need of soliciting the favour and intercession of others, as at the courts of this world ; but the blessed Jesus himself, the Son

Son of God, God equal with the father, he is our intercessor, he is our advocate at the right hand of his father, and powerfully and effectually pleads the cause of all, who in sincerity and truth, and with a pure and upright heart pray it of him; for if we love the Lord with all our hearts, our souls and strength, he will love us, and come and dwell with us; and to such as ask him in prayer, he will give the aids and assistance of his Holy Spirit to direct us in our supplications and addresses on all occasions. And we see here the prayers of this good centurion were most remarkably heard and answered.

A very powerful incitement to this duty is the example and precepts of our blessed Saviour while he dwelt with men on earth; his whole delight was in conversing with his heavenly Father by prayer; often did he retire himself from the world, and with the greatest devotion and pleasure, spent many hours together in that heavenly exercise; yet he had no sins to confess, and few secular interests to pray for, which are almost the only things that bring numbers of mankind to their devotions. His whole life was a kind of prayer, a constant course of communion with God; and so solicitous was he, that his disciples and followers should exercise themselves constantly in this duty, that he himself taught them how they ought to perform it. The man who has acquired an experimental knowledge of

of this duty of prayer, knows that nothing so forcibly restrains from ill, as the remembrance of a recent address to Heaven for protection and assistance. There is no preservation from vice equal to this habitual and constant intercourse with God; neither does any thing equally alleviate distress, or heighten prosperity; in distress it sustains us with hope, and in prosperity it adds to every other enjoyment the delight of gratitude: and as it is a duty so important for man's happiness here and hereafter, so it is a duty that all mankind have it in their power easily to perform at all times, and in all places; and so the neglect of it becomes the more inexcusable.

As in all states and conditions of life, mankind have the greatest encouragement and reason to fly to God in prayer and supplication, so none have more reason, nor greater calls to do so than soldiers, on many accounts; but I shall only mention two, and these are, it will procure us protection, and will make us victorious. It will procure protection; the Proverb saith, that "he that knoweth not how to pray, let him be sent to sea;" if the storms on that element make the loosest of men call upon their God, one would think the greater perils of war should never fail; Who is it that covereth the soldier's head in a day of battle? Who among the promiscuous bullets, maketh one to be taken and another left? Who commandeth the destruction on
the

the right-hand and on the left, that it should not come nigh us? Is not all from the Lord? 1st. Kings, 22d. and 4th. "A certain man drew a bow at a venture, and smote the King of Israel between the joints of the harness," that which seemeth accidental to man, is providential as to God; the man shot at random, but God directed the arrow to fulfill a Prophecy; a hair of our head doth not fall to the ground without our Heavenly Father, and he will protect from dangers and harm, all who pray to him and trust in him.

He will also make us victorious, "the race is not always to the swift, nor the battle to the strong;" the likeliest preparations may miscarry; Gideon's three hundred men proved conquerors, when the vast numbers of the Midianites served only to do execution on one another. There is no dependance on any thing but God's assistance and blessing, and with what reason can any one hope for this who is not at the pains to ask it? When Moses lifted up his hands Israel prevailed over Amalik, when he let them down Amalik prevailed. If we look no higher than ourselves, and trust to our own strength and valour, skill or conduct, we cannot, we must not expect to prosper; he that hopes for success and victory over all his foes, must apply himself to him in whose hands are all events, as was the common daily practice of this centurion, for he was a devout man, one

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that feared God with all his house, gave much alms to the people, and prayed to God always.

Gustavus Adolphus King of Sweden, than whom there has not since his time been known a greater General, nor a better man, said nobly, that “ the man who has devoutly acquitted himself of his duty to God in the morning by prayer and thanksgiving has put half the day’s work by, and he will do all the rest chearfully and courageously;” his piety to God was very remarkable, and not less so was his extraordinary humility, and his sensibility of the need he had of God’s protection and assistance on all occasions. It is said of him, when encamped before Werben, that according to his custom having been alone in his retired pavilion some hours together, at which times none dared to disturb him, it happen’d that some very extraordinary and pressing intelligence came, and must be imparted to him, on which one in waiting coming softly to the door, and seeing the King on his knees, was just going to retire, fearing to interrupt him in the sacred exercise of prayer, but the King seeing him, called him back, saying “ you wonder perhaps to see me in this posture since I have so many thousands of subjects to pray for me; but believe me, no man has more need to pray to God than I have, for being accountable to none but
“ God,

“ God, the Devil is busier laying temptations
 “ in my way, than in that of a private man.”

The great Doctor Boerhaave every morning of his life retired for an hour to his closet and spent it in prayer and meditation, and studying the holy scriptures ; he said it was this which gave him spirit and vigour to go thorough so much business as he had on hand every day, and recommended this manner of passing his morning hours (which were very early, seldom being in bed at five o'clock) to all his acquaintances, nothing contributing more to health of body than tranquillity of mind ; and often said that he knew nothing so capable to support a man amidst the various distresses of life, as a well grounded confidence in the Supreme Being, founded on the Christian principles.

In all ages, and amongst all nations, antient and modern, idolators, heathens and others, the adoration of a Supreme Being and religious worship has ever been in the highest regard, and by piety and religion they always thought was the surest, nay the only way to conquer their enemies and subdue nations ; they never undertook any expedition without consulting, and sacrificing to, their deities, nor till they thought them favourable and propitious. And since religion in those days of idolatry, heathenism and superstition, could be supposed of so great benefit to gain victories, how much more may it influence
 a Christian

a Christian soldier's heart and conduct, who by faith in his Redeemer may look up to Heaven for his preservation, viewing an eternity of happiness. Nothing can be invented better to fortify the heart against the fear of death, to make us courageous, to give us sure hope of being victorious, and to make us steady to our engagements, than a constant regular practice of this duty of prayer, whereby we offer up our thanks to God for the innumerable mercies we daily receive from his bounteous, beneficent hand, and crave the aid and protection of his Almighty arm, who can save our lives from destruction, and can bestow on us every thing we stand in need of here, and eternal happiness in the world that is to come. Let us not then make the example and precepts of our Lord and Saviour of none effect, but let us be ever diligent in this delightful and easy duty, that our alms and prayers may jointly come up before the throne of God as memorials in our favour, and draw down God's blessing on us and all ours here, and procure for us eternal bliss in another world.

No modern character that I have ever known or read of, in my opinion, so much resembles that of this good centurion, as does that of the real Christian hero Colonel Gardiner; and I know no book more proper to be put into the hands of any young man, but more particularly military young gentlemen, than the life of that truly amiable and
valuable

valuable man, wrote by his worthy friend and companion, Doctor Philip Dodderidge; it may justly be said of him, that he was as good an officer, as accomplished and compleat a gentleman, as good a husband and father of a family, as honest a man to his king, his country, his neighbour, and friend, and as sincere a Christian and faithful servant of his God, as lived in his time: he was indeed
 “ a devout man, one that feared God with
 “ all his house, gave much alms to the peo-
 “ ple, and prayed to God always.”

And as I have mentioned the name of Mr. Dodderidge, let me embrace this opportunity to recommend to all my acquaintances, and to every one whose well-being I wish for, carefully to read and study as many of this good man's writings, as they possibly can find time and occasion for; I am sure that a serious and attentive reading of them will afford much instruction, edification, and rational entertainment, to every well disposed mind. The Memoirs and life of Dr. Dodderidge, published by his friend Mr. Orton, does much honour to both of these worthy clergymen.

And having thus taken a view of this good Centurion, with respect to the four great eulogiums given him, and endeavoured to adapt what has been said to our own situation and circumstances; let us now see if there is not some other things mark'd, concerning him,
 here

here in the words, that may be applicable to us. He lived in Cefarea, his name was Cornelius, his rank a Centurion, and the soldiers he commanded were of the Italian band. A man being in a foreign country, and there having a command entrusted to him, will be much upon his guard to do every thing that is honourable, and worthy his profession, knowing that the people he is among will judge of him accordingly, and will make report of his behaviour, favourable, or not so, according to his conduct: thus his being in Cefarea, far distant from his native country Rome, would make him solicitous, by a humane polite behaviour, to make himself beloved and respected by these foreigners.

His name shews him to have been of an eminent illustrious family of Rome, as he is supposed to be of the famous house of the Corn^elii; hence we may see, that at all times the military life has been in great repute; and indeed all the families of note every where derive their greatness, their titles, as well as their riches, from military services; for the titles of duke, marquis, earl, baron and knight, are all military titles, tho' now given indiscriminately to people in military and civil life. His rank was a Centurion, which is generally thought to be the highest rank in the legion, next to the Tribune; but as there are disputes on this head, as well
as

as about the numbers that a century consisted of, (tho' by the name one would think it to be one hundred men) it is not here a place to discuss such a dispute; let it suffice to say, that it was surely an honourable employment, being often mentioned as such in the bible, as well as in many histories of good credit.

His foldiers were of the Italian band, not the whole band, but part of it, as none but a Tribune got the command of a whole band; those bands were distinguished by various names, sometimes called the first, second bands, &c. sometimes from the country where they quartered; others were named after their commanders; sometimes from their behaviour, and sometimes from the country where they were levied; so this is called the Italian band, as having been raised in Italy; and in this Cornelius was Centurion, which we may at least call captain, if not of a higher rank; altho' Sir James Turner in his well known book *Pallas Armata*, or essays on the ancient and modern art of war, will not allow a Centurion in a Roman legion to have been so high as our captains now adays.

Now, some of these particulars are pretty applicable to the Scotch brigade in the Dutch service; I shall only take notice that you are a national corps, famed for military atchievements; the oldest corps perhaps now subsisting in Europe, in a foreign service, where
you

you have been uninterruptedly about two hundred years; you should then ever remember, that being an ancient, reputable corps, your actions will be much taken notice of; the eyes of every body will be upon you, more than upon any corps in the service, or perhaps in any service; your good behaviour will be handed down with honour to posterity, and your faults, if you commit any, will be reported and magnified by malicious, envious enemies: for it is generally the case, that the greater merit either a corps or a single person has, the more enemies must they expect to have in this envious and malicious world; let your behaviour then be such as to put to shame and confusion the most envious and bitter of your enemies: Remember the glory acquired by your predecessors in the Scotch brigade for near two centuries past; many a drop of Scotch blood has been spilt, to establish the republic of Holland; and many a brave Scotchman has lost his life, in saving the Dutch from arbitrary despotic power, and from the cruel tyranny of a bloody court of inquisition.

Without the help of Scotch and English men and money in the times of distress, there probably had been no such thing at present as a republic of Holland; no, that now flourishing state had in all likelihood been long ago a despised province, subjected to some powerful neighbour. What pleasure then must
it

it give to all of us to reflect on the noble actions of the former officers and soldiers of the brigade, our countrymen, our kinsfolks and relations; and to think that to their valour it is greatly owing, that liberty and the Protestant religion now flourishes in the United Provinces. Could I but repeat to you the many valiant actions of your countrymen in that service, under the command of these great men the Princes of Orange William, Maurice and Frederick Henry; could I but set before you the gallant behaviour of the Balfours, Prestons, Stewarts, Hays, Halketts, Scots, Douglasses, Murrays, M'Kays, Ramsays, Woods, Sanders, Colyears, Cunninghams, and other names in these times; and represent to you the many battles gained, and towns taken and bravely defended in that period, greatly by the help of Scotch and English troops, and so much to their honour, it would take up a large volume; so must be reserved for a more proper opportunity.

No less noble and glorious was the behaviour of the Scotch troops, in the service of that hero of Sweden Gustavus Adolphus; innumerable are the transactions recorded of these troops; their decent, regular, sober, religious behaviour, as well as their bravery their discipline, their alertness on all occasions, made them the distinguished favourites of that great General; he was always loud in their praise, and called them, "his brave
U " and

“and trusty Scots.” There amongst your
 countrymen did many very eminently dis-
 tinguish themselves, and rose to high com-
 mands; there did that gallant officer, and
 every way the fine gentleman, the brave Sir
 John Hepburn appear amongst the first in
 fame; there the M’Kays, Ruthvens, Les-
 lies, Lumeldens, Munros, Cunninghams,
 Henderfons, Sinclairs, Forbessies, Ramsays,
 Ogilbys, Hamiltons, and many other Scotch
 noblemen and gentlemen acquire great ho-
 nour. Colonel Munro has left a full ac-
 count of one of these regiments, Lord Rae’s;
 and indeed his journal of it well deserves to
 be read by all soldiers; and was it a book
 easy to be got, several copies of it in every regi-
 ment, might be of much service; an account
 of it mentioned among some remarkable par-
 ticulars concerning the family of Munro of
 Fowlis, I shall here shortly give; the author
 says of Colonel Munro’s book, “I am in-
 “formed, (for I never happened to see it)
 “that it contains an exact journal of Gus-
 “tavus’s expedition into Germany, for the
 “relief of the distressed Protestants, and it is
 “said to be filled with most excellent obser-
 “vations on military affairs, delivered in a
 “strain of piety, which seems to breathe the
 “spirit of its brave, and worthy author. And
 “indeed, by what I have heard of that in-
 “structive history, it is hard to say, when
 “there has been, even in the Christian
 “world,

“ world, so religious, and so well disciplined
 “ an army as this ; at the head of which, a
 “ mysterious Providence permitted that royal
 “ hero and martyr, the great Gustavus, to fall.
 “ Would to God the time might at length
 “ come, when our commanders shall take
 “ their lessons from it; at least so far as to
 “ learn from the example of some of the
 “ greatest and bravest of men, to maintain
 “ in the military bodies, under their com-
 “ mand, the authority of the Lord of Hosts ;
 “ and particularly that reverence for his name,
 “ and for his day, which was in that army so
 “ beautifully, and gloriously conspicuous.”
 Much is it to be wished, that many other of-
 ficers employed their leisure time in no worse
 a way, than in recording the brave actions,
 the worthy, generous, and noble behaviour
 of every good man in the corps they belong
 to, high and low ; it would much incite to
 glorious and virtuous actions, and deter from
 bad ones.

And while I am thus briefly describing to
 you, the noble deeds of your deceased coun-
 trymen, does not your hearts glow within
 you? don't all of you find the strongest desire
 to imitate, or excel these brave honest men?
 And don't you every one wish for opportuni-
 ties to acquire such fame as they have
 done; or such as your countrymen acquired
 during

during the late war in America, the East-Indies, and Germany, and in every place where the fleets and armies of Great Britain have been engaged, and where many of them have behaved as heroes? I dare say you do.

To particularize to you the brave actions of the Scotch brigade, of a more recent date, cannot be supposed possible in a discourse of this kind; their brave behaviour in the armies commanded by King William, and the Duke of Marlborough, is well known; and your own behaviour at Tournay, Rocourt, Bergen-op-zoom, &c, will ever meet with due and just praise from impartial honest men. Many very brave and excellent officers have been bred up in the Scotch brigade of old, and later times; the duke of Marlborough had no greater favourites in his army; no gentlemen whose opinion and knowledge he relied more upon, than General Murray, and our late Field Marechal Colyear, who were allowed by all to be two of the best officers, and two of the most accomplished gentlemen of their times; and we cannot but regret the great loss the brigade has of late years sustained by so many good officers leaving it to go to other services, where it seems military merit is better known, and more taken notice of. To mention all of them would make a very long list, so I shall name only a few, well known

known to all the brigade, such as Colonel Cunningham, of Entricken, whose behaviour at Minorca, and on other occasions did him much honour. General James Murray (a), Sir William Stirling, of Ardoch, General Graham (b), Colonel Graham (c), secretary to our Queen; Lieutenant Colonel Francis M'Lean (d), Simon Fraser (e), Thomas Stirling (f), The Hon. Alexander Leslie (g), James Bruce, David Hepburn, The Hon. John Maitland, brother to the Earl of Lauderdale, James Stewart (h), Major *Bruce* ~~Brown~~ (i), James Dundas, of Dundas, Esq. Sir Henry Seton, Bart, Colonel Sir Robert Murray Keith; this last gentleman's amiable character is so universally known, that to name particulars, would be doing him injustice; few young gentlemen are to be found of so universal a genius, and few who make so good use of every noble qualification he is possessed of, as an officer, a friend, and every way the accomplished gentleman; he does great honour to his country, and is capable to make

(a) Murray, Governor of Quebec. (b) Graham, of the Venetian service. (c) Graham, Now Lieutenant General. (d) M'Lean, now Lieutenant General in the Portuguese service. (e) Fraser, now Lieutenant Colonel to the 24th regiment, and Quarter-Master General in Ireland. (f) Stirling, now Lieutenant Colonel to the 42d regiment. (g) Leslie, Lieutenant Colonel of the 64th regiment. (h) Stewart, son in law to the Earl of Marchmont, and Lieutenant Colonel to the late 90th regiment. (i) ~~Brown~~, Major of the 70th regiment.

Bruce

make a shining figure in any character he may be employed in, whether military or civil.

I might name many others who have of late left the brigade, and have justly merited distinguished rank in other services; such men must rise to high command in any army where military virtue and merit are esteemed, and are the sure means to gain their sovereign's notice and regard. What is the cause of so little notice being taken now-a-days of the merit of Scotch officers, in the Dutch service, and of the brigade being so much neglected, I shall not pretend to say, let others who know it tell it, or if not known, let those whose business it properly is examine, and it out, and redress it. We must comfort ourselves with the thoughts, that notwithstanding the great number who have of late years left the brigade, there yet remain many gentlemen in it, who are well known to be good officers, men of sense, of knowledge and virtue, who will do their utmost to preserve the reputation the brigade hath got; men who by their humane charitable dispositions to all under them and about them, especially to you soldiers in your straits and necessities, justly deserve the character of this good centurion; they will not let your good deeds pass unnoticed, or unrewarded, and their good example, precepts and discipline, will I hope, ever keep you from doing any thing bad.

And

Having mentioned so frequently these great Generals the Princes of Orange, and Gustavus Adolphus, and their armies of old times, it may not be amiss here to represent to you some of the methods used by them to bring their armies to that perfection, and to behave so nobly, which by inciting you to the same practice and discipline, may make you, when called on duty in the day of battle, to behave with the same noble bravery and conduct; but I can only mention some few things.

First then, they were at the utmost pains, by precept and example, to convince their armies, that religion and virtue are the true, the only means to acquire honour, success, content, and happiness in this world, and the next. Every regiment in Gustavus's army had two chaplains, two school-masters, and four surgeons; the chaplains were all men of approved worth, knowledge and piety; they were very careful and diligent in giving instructions and advice to the soldiers and to their children; they inculcated upon them the great advantage and pleasure they would find, in reading and carefully studying the Bible, particularly the New Testament, as they would there find precepts and examples, to guide and direct them in every circumstance of their lives; to make them good Christians, good men, and good soldiers. The study of the scriptures give to virtue its sweetest hopes;
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to impenitent vice its greatest fears, and to true penitence its best consolations; they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that such as desire to serve God truly, may be perfect, thoroughly furnished unto all good works.

Let me advise you then often and seriously to read the instructions of God's word; lay them up in your hearts, and practise them in your lives; let me strengthen my advice to you on this head, by the opinion and advice of the great philosopher and sincere Christian Mr. Locke, who, when asked, what was the shortest and surest way for a young gentleman to attain to a true knowledge of the Christian religion in the full and just extent of it? He answered, "Let him study the Holy Scripture, especially the New Testament, therein are contained the words of eternal life; it has God for its author, Salvation for its end, and truth without any mixture of error for its author." A direction that was copied from his own practice, when retired from business in the latter part of his life. "For fourteen or fifteen years he applied himself, especially to the study of the Holy Scriptures, and employed the last years of his life hardly in any thing else; he was never weary of admiring the great views of that sacred book, and the just relation of all its parts. He every day made discoveries in it, that
" gave

“ gave him fresh cause of admiration.” Follow the example and advice of this great man; thus you will become good men, you will acquire the protection of God, will be esteemed and beloved by your officers and all men; and ever remember the opinion of this great General Gustavus Adolphus, who said, “ that a “ soldier ought to make war, and fighting his “ amusement, but religion his chief study “ and business.” No man can be a hero, or a truly great man, without being a good man, and altho’ every man is not destined to be a great man, yet every one may be a good man; occasions do not often present themselves to exercise the particular and distinguishing virtues that constitute the character of a hero; but meekness, temperance, modesty, humility, &c. are virtues which ought to adorn all the actions of our lives.

There is not a character in any sphere of life, that requires more circumspection and strictness of behaviour than does that of a regimental chaplain, especially to a regiment abroad, or in foreign service, such as the Scotch brigade in Holland. As they are the only persons in the ministerial way, that the bulk of the regiment can converse with, or whose advice and admonitions they can have access to in any of their spiritual concerns, they ought to be very cautious that their whole behaviour in publick and domestick life be irreproachable. A chaplain ought to be

strict in his morals, regular and exemplary in all his actions, and at the same time that in his conversation he keeps up to the dignity of his character, it ought to be familiar, chearful and condescending to the capacities and circumstances of the people he has the charge of; he ought to be a kind of father and oracle to them, both in secular and spiritual concerns; the sick should be his particular care, as he may improve the happy moments of distress to disengage them from this world, and raise their views to a better; the poor, the widow, and the orphan, claim his strictest attention and care; and that his publick ministry, his preaching, prayers, catechising and other means of instruction, may have their due weight and influence in the regiment, his hearers should be able to trace in his life every feature of virtue which he delineates in his sermons; and thus the harmony between his doctrine and manners must give a double weight to all he says.

In his family concerns he ought to set an example of strict devotion and piety, regularity and decency of behaviour; be attentive that himself, his children, servants, and all his concerns, be exemplary for a modest, gentle, discreet carriage in conversation; their appearance in dress be decent and clean, without gaudiness, finery, or any of the foolish refinements of expensive fashions. In the amusements or diversions he allows himself or family

family to partake in, he ought studiously to avoid giving offence ; for many amusements and diversions, altho' not sinful, are not proper or decent for clergymen to partake of, nor even to countenance. Let him be ever watchful, if engaged in company, that he on no consideration, and by no man's persuasion, transgress moderation in drinking ; and let him be careful in the choice of intimate companions, for it is an old, but a very just, saying, " shew me his companions and intimates, and I'll soon tell you what the man is ; for it is very natural for like to draw to like." His conversation when in company should as much as possible take a religious, or at least an edifying turn, without moroseness, spleen or ill-nature ; avoid bigotry and enthusiasm, and let universal charity and benevolence, a love to mankind, a sincere desire to reclaim the bad from vice, and to improve the good in virtue, be the business, the pride and glory of a regimental chaplain. And so he will draw the blessing of God on all his labours, be esteemed and revered by his flock, have the approving testimony of his own conscience that he has acquitted himself of his duty to the best of his ability, and he will be esteemed by all good men as a blessed instrument under God of having done much good. Such were the chaplains in the army of Gustavus, and such men of real worth.

worth and merit, ought all regimental chaplains to be.

If every regiment had a man of character, of learning and knowledge to be a schoolmaster, they might be of the greatest use to the improvement of young gentlemen officers and cadets in many parts of necessary knowledge, mathematicks in all its branches, history, chronology, languages, &c. and the regimental children, both boys and girls, would be brought, as in the army of Gustavus, to be useful members of society, by having a man of character and knowledge to direct their education; whereas ever since I have known the army, our regimental schoolmasters have always been common soldiers; ignorant, illiterate, unpolished blockheads, and often most abandoned and debauched fellows, so that no wonder we seldom or never have seen the child of a soldier or under officer, either boys or girls, turn out to do any good; and indeed, it is scarcely possible they can be so according to their mode and manner of education. Our regiments in Holland might have a capable schoolmaster from Scotland for about forty pounds sterling of yearly salary, which is but a trifling object to the state.

Next these great Generals, the princes of Orange and Gustavus were very strict in their military discipline; their military laws and regulations were clear and easy to be observed; none were exempted from giving obedience

dience to them, from the highest officer to the soldier; a maxim of Gustavus was, " that the science of war is a humane and liberal profession, and that he ever drew a line of partition between the humane good officer, and the ruffian." Gustavus, Horn, Gassion, and many other Generals in these days, were all men of exact, regular, exemplary lives, and they performed far greater actions in the field, " than these extraordinary heroes, whose immoralities and vices, " says Monsieur Bayle, make as much noise " as do their victories."

There was no irregularity in Gustavus's army that gave him so much uneasiness, and which he was at so much pains to root out, as that gothick, detestable and barbarous practice of duelling; often did he take occasion to express his disapprobation of it, and resentment against it; the laws of his kingdom and of his army were very severe against it, but still more or less did it long keep footing among his troops; but at last an occasion offered, which obliged him in the most publick and remarkable manner to take notice of it, and by so doing an effectual stop was put to it, insomuch that duelling afterward was as much ridiculed in his army, as it had formerly been patronized and supported; the story as is told, was, " A quarrel happened " between two general officers of his army, " both of them esteemed by the King. Their " dispute

“ dispute happened to reach the King’s ear,
 “ and he used means to get matters made up
 “ in a friendly manner, the cause of quarrel
 “ being very trifling; but the two gentlemen
 “ seemed determined to stand on the false
 “ point of honour, and were not at all dis-
 “ posed to settle matters amicably, even when
 “ they knew that the King had said, that
 “ it would be agreeable to him to have
 “ the thing done away. Their behaviour
 “ vexed the King a good deal, and he then
 “ sent them a message, telling them, that he
 “ knew of their quarrel, and that they had
 “ given and accepted a challenge, which be-
 “ ing the case, he desired them to name the
 “ day, place, and weapons to decide their
 “ difference, as he intended being present to
 “ see the decision of it. Accordingly this
 “ was done; the King at the time appointed
 “ came to the spot, with several attendants,
 “ having previously ordered a gallows to be
 “ brought, and to be erected in his presence.
 “ Then calling the gentlemen, he said, you
 “ are now gentlemen to decide this affair of
 “ honour as you term it, in your own way,
 “ immediately; you are to fight till one of
 “ you is killed on the spot; the survivor I
 “ order immediately to be hang’d on that
 “ gallows as a murderer, and the murdered
 “ person to be hung by one leg on the same
 “ gibbet, for having been so openly guilty
 “ of a breach of the civil and military laws of
 “ his

" his country, and of my positive and exprefs
 " orders againſt duelling; to your prayers you
 " may retire for an hour, if you incline it,
 " and I will wait that time in this tent; but I
 " do not ſee with what face any of you can, or
 " dare, addreſs God Almighty, and pray his
 " pardon and forgivenefs, when you at that
 " moment reſuſe to forgive one another ſo
 " trifling an offence." And ſo turning from
 " them he retired to his tent, where he had not
 " long been, when one of his attendants came
 " to him, with a moſt humble meſſage from
 " the duellifts, beſeeching his Maſteſty to ad-
 " mit them into his preſence; where being
 " entered, they in the moſt ſubmiſſive and
 " affecting manner acknowledged their fault
 " and folly, earneſtly entreated his forgive-
 " neſs and pardon, declaring their readineſs
 " in the moſt publick manner to acknowledge
 " their error, and to proclaim their hearty
 " reconciliation with one another, as they
 " hoped and prayed his Maſteſty and God
 " Almighty would be reconciled to them.
 " The ſcene was very affecting; his Maſteſty
 " ſaw their reconciliation with pleaſure, and
 " taking them by the hand, ſaid, he hoped
 " their friendship would now be more firmly
 " connected than ever, and that they would
 " heartily concur, with himſelf and all his
 " officers, to put an end to ſo ſhameful and
 " unmanly a practice: and it had the effect
 " deſired, for no duels were almoſt ever after
 " heard

" heard of in that army." And some time after
 a quarrel that was likely to have happen'd be-
 tween two gentlemen of merit and long ser-
 vice in the same army, by the officious misre-
 presentation of a third person, was amicably
 settled to the joy of all their acquaintance,
 and one of the gentlemen thought it no way
 derogatory to a man of honour, or to a brave
 officer, in a very publick company and place to
 express himself in the following manner,
 " As in my opinion, nothing is more becoming
 " a gentleman, and man of honour, than to
 " acknowledge himself to be in the wrong;
the " as soon as he is sensible that is ~~he~~ so, and to
 " be ready to make satisfaction to any person
 " he has injured; and finding myself entirely
 " mistaken in the opinion I had conceived of
 " ----- caused by giving too hasty ear to
 " bad information, I think myself obliged in
 " honour, as well as justice, to make him sa-
 " tisfaction, as far as it is in my power; and
 " as the injury I did him was of a publick
 " nature, I do in this publick manner de-
 " clare, that I am now convinced the reflections
 " I cast upon him were unjust, unwarrantable,
 " and I now believe without any foundation
 " whatever, and do most heartily ask his par-
 " don." If such the sentiments of a Gustavus
 Adolphus and his Generals, in those days of
 heroism, how ought our moderns to blush for
 themselves. But so much has been said on this
 subject by gentlemen of all ranks and nations,
 that

that it is in vain to attempt any further arguments; sovereign authority only can be effectual to stop and extirpate so overgrown an evil.

You too have your articles of war read to you, or ought to be so every month; and it is to be hoped that care is taken by the officers to explain them distinctly to every individual; but if this is not done, you for your own sakes, ought attentively to read them, think well upon them, and when any difficulty occurs to you in them, consult your under officers or officers immediately, whose business it is to explain them, and make them easy to the meanest capacity: such of you as cannot read, tho' I hope few of you are so ignorant, have companions who can frequently read and explain them to you, as they have heard them explained by the officers. Consider well the great consequence of every thing there forbidden, and recommended; and tho' you may see many instances of worthless fellows breaking them daily (as some such there will be in all armies) yet never let bad example lead you to transgress them; that heinous and unmanly sin of swearing and using God's name in vain, is too common amongst military men, and too little punished amongst all ranks; they ought to remember that it is using irreverently and ungratefully the great God of Heaven and Earth and despising the express commands of our Saviour, who says,
 "Swear not at all, neither by Heaven for it is
 Y " God's

“ God’s throne, nor by the earth for it is his
 “ footstool ; neither by Jerusalem, for it is
 “ the city of the great King, neither shalt
 “ thou swear by thy head, for thou canst not
 “ make one hair white or black.” It is a-
 mazing that mankind shall be so careful con-
 cerning their behaviour to their earthly supe-
 riors, to appear before them with decency and
 politeness ; are ready to vindicate the name
 and character of any person they have a value
 for, if vilified and attacked, and yet are so
 stupid or so daring as to call God to witness
 every trifle even the most sinful.

This vice has been long too common, tho’
 I am glad to say amongst the people of higher
 rank, the polite and noble, it is now look’d
 upon as indecent and a breach of good man-
 ners, to utter an oath in conversation, and the
 name of God becomes more and more reveren-
 ced in every polite company. I hope your
 thinking seriously on the folly, ingratitude
 and danger of such a vice, and the example
 of your superiors, will entirely prevent your
 being guilty of it. You think it unmanly to
 speak unbecomingly of any man when ab-
 sent, and will not be so uncivil, willingly,
 and thinkingly to affront any good man when
 present. When you are guilty of this mean
 vice, you don’t then certainly think that you
 are in the presence of God Almighty, whom
 you thus affront and prove ungrateful to ; your
 best, your kindest friend and benefactor. But
 well

well were it for every one to remember, that God Almighty sees, knows, and will one day call to a strict account for every commission of this sin.

Young people pretend to offer excuses for themselves, viz. that it gains them credit to any thing they say ; but let them be assured, and experience will teach them so, that a common sweâter is no more believed upon his oath, than a common liar is upon his word. They say too, it adds weight and dignity to the orders they give ; but the contrary must be the effect with all thinking reasonable people ; for how can they have any regard to the orders of a man, who in giving them is himself breaking the express command of the Lord and master of all things ; and I am certain, that when a man is known to be no sweâter, but to reverence God's name, his orders will be as well obeyed as if they were accompanied with the most horrid oaths. There is unmanliness in it, for manhood does not consist in daring to insult the God of Heaven. This may be characteristical of a Devil, but never can be of a man ; at least of one who would be highly affronted not to be thought a Christian. Hard drinking is an evil too common in the army, altho' of all mankind military people ought most to avoid it ; it is a most detestable practice, attended with the most fatal consequences.

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If people of sense and spirit were always on their guard, and used reflection and reason as they ought, a manly pride might be sufficient to keep them from ever indulging in this vice, as by it they give up every thing that distinguishes them from the meanest of their species, or from animals the most below it. But many a man falls into this excess merely out of complaisance to the company they are in, and not to appear singular; but no company, nor no motive ought to prevail with any man to do a thing that is to deprive him of reason, for when he is so, how dreadful and melancholly often are the consequences? And tho' unhappily there may perhaps be bad example given you by superiors as to this and other vices, such as gaming, whoring, and that shameful and worst kind of it, keeping mistresses, too prevalent, and too much encouraged by officers in the army, and who often are from the lowest of the creation, and most abandoned profligate common strumpets, to the disgrace of the keeper, affronting and insulting the corps by such mean and wicked example, and putting it out of their power to punish soldiers if guilty, &c. Tho' bad and weak men sometimes get to high rank in armies by means of interest and money; tho' men may be at the head of regiments whose merit would not have raised them above the rank of corporals, whose chief joy and pleasure is to make men of merit under their command uneasy

easy, and who pass most of their time in tippling, idleness, or other debaucheries; yet let not their example be your pattern, nor be discouraged from doing your duty under the worst commanders; for in all societies of mankind it frequently happens, that the bad and ignorant men are preferred to the good man, and the man of real merit. God's Providence allows these things to happen, as lessons to teach mankind, intirely to submit to his will and pleasure, to disengage the thoughts of good men from the things of this world, of time and sense, by letting them see the little estimation they are in in the sight of God, in thus giving power, preferment, riches and honours, often to very wicked, worthless, despicable men.

Time and place does not allow me to comment on all your articles of war; to point out to you the dreadful consequences of desertion, of mutiny, of oppression and violence to the helpless and distressed; of marroding and plundering; of negligence and carelessness on duty, of treachery or breach of trust on duty, of disobedience to or neglect of orders, of falsehood, deceit and lying, and the many other articles contained in them. I shall only say, that a military chaplain's time would be well employed if he would set apart two or three hours of one day in the week to give to all the regiment a plain and distinct discourse upon one or other
of

these articles; setting forth the heinous nature and bad consequences of these vices and evil practices, with the beauty and comeliness of the contrary virtues and duties. I'm persuaded it would do much good in any corps; some of the officers would cheerfully attend and countenance it; and such instruction and advice coming from the mouth of an honest, virtuous, sensible clergyman, would have much weight to amend the lives and morals of our soldiers of all ranks; especially in the Scotch brigade; as the soldiers being ignorant of the Dutch language, they have no opportunity to be instructed there either in their duty to God or man, but by the regimental chaplain and their officers. In the mean time, permit me at the end of this, to name a few books, and recommend them to your careful perusal, or such of them as can easily be come at, as a means to help and instruct you in your duty as good Christians, and good soldiers.

It is without a doubt that no art or science is more difficult than that of war, yet by an unaccountable perverseness in mankind, those who embrace this profession take little or no pains to study it; in all other sciences, arts, and trades, one must learn from masters, serve an apprenticeship, and before they are admitted to be masters themselves, must undergo an examination, and trial of skill; it is amazing that no such examination is made of young gentlemen before they are made officers; if such was the case, it would make them give
more

more application to their business and one would not daily see so many ignorant low-beings raised to ranks that they have neither sense nor knowledge to fill with becoming dignity. They seem to think that the knowledge of a few insignificant trifles, and the observance of useless, childish punctilio's in service, constitutes a great officer; this opinion is become too general, and little or nothing else is taught in most armies. We get little hats that are useless; any hats are bad, but little shallow one's good for no end: strait and short coats and vests, strait breeches, spatterdashs, and false shins to hinder the men from moving but with great pain. To adjust these mighty matters, and to determine whether a hat is precisely cock'd in the Prussian mode, is the chief study, and constitutes the great merit of an officer in this enlighten'd age; and to such childish and trifling circumstances have been attributed the glorious victories of the King of Prussia. That great Monarch and General seeing all Europe following with a kind of mad zeal every thing that is Prussian, has very judiciously introduced or rather confirmed the observance of (for all these Prussian rules of exercise and common duty, are the regulations of his father, and not of this King of Prussia, who exercises his talents and time on more important concerns) many insignificant and trifling forms into his military regulations, which

which to him serve two good purposes, the one to employ his officers and men constantly and unremittingly, knowing that if they are not, and if his men are not always under the officer's eye, that they will desert the moment they find an opportunity; and the other, to draw the attention of other European armies to many trifling circumstances, and to lay great stress upon them, that they may have the less time to turn their attention to matters of greater importance, viz. things on which depend the decision of battles, the planning and executing fine marches and manœuvres, to carry on the operations of a siege, chuse the situation of a camp, and other such operations in the higher parts of war. And it would seem that this wise Monarch has in a good measure gained his point; for is it not a fact that these ~~trifles~~ minutiae of service seem to be the chief object of study in many armies at present; and the world so infatuated with them, that they judge of every man as he appears to be expert in them, and esteem the rest of mankind ignorant. Trifles of this kind were not thought of till of late, at least so much stress was not laid upon them, nor so exact observance to them required; but in the armies we have mentioned, particularly in that of Gustavus, the education of military youth was attended to with much exactness; as every regiment had two chaplains and two school-masters, they were of great use in reading, to the
young

young men who had any ambition and inclination to learn, of all ranks high and low, lessons on history, geometry, and all parts of mathematicks, teaching them drawing and making plans of every kind ; and instructing them in many other studies, absolutely necessary for people who have ambition to make any figure in the military life. These lectures and instructions were given in a publick room or tent appointed for the purpose, so that every person desirous to learn might have opportunity of doing so, without expence, officers, under officers, soldiers, and their children ; and this was one good reason given for so great a number of brave and good officers having been found in that army, more than in any army of those days ; as many men from being private soldiers, raised themselves by their merit, by application and study to be general officers ; and by attending these lectures, where officers explained difficult terms and passages, several people who on entering the service could neither read nor write, and came there only as private men, became in time very intelligent good officers. With regard to the minutiae of service, dress, exercise of a firelock, proper position under arms, &c. proper drill-masters were ordered for these in every regiment, whose business it was to teach the recruits, under the eye of the adjutant ; but they never were looked upon as studies and occupations to employ greatest part of the

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the time of a young gentleman, which ought to be passed and employed in more important studies. It is necessary to know the most minute things relating to the service; but most of these little parts can be easily learned by any young man of application, who has a turn for them; but it is indeed true every man is not proper to be a drill-master, and to teach these things, neither ought every man to be allowed to attempt teaching the men their exercise, &c. many a man is a good drill-master, who is good for nothing else, for it requires neither genius nor knowledge in any science to excel in that part of the service. And a man may have great military knowledge and genius, be one of the ablest officers in any army, and yet not capable to teach a recruit the manual exercise of the firelock. The whole firelock exercise may be reduced into a very few simple articles and motions, which may serve every purpose and occasion in which a firelock ever can be used; as this firelock exercise is changed almost every year in all armies, and in all armies is different from another, it is plain no fixed principles have ever yet been laid down for teaching it, and so in every army fancy and caprice changes, that and many other things. That this exercise must be learned is certain, every soldier must be taught how to use his firelock to the best advantage, and to carry it with the greatest ease; but this may be taught

taught and learned without making much ado about it, or without the necessity of beating men like brutes while they are teaching them; for to use men so harshly on every trifling occasion must break their spirits, and quite dishearten them; for all soldiers or recruits are not Russians; the people of that nation are born to obedience and slavery, their soldiers are mere machines which act only as they are put in motion; their natural stupidity makes them ignorant of danger, and so long as they are directed, encouraged, and kept in order by their officers, they do their duty, but the moment their officers are killed or disabled, they are all confusion and disorder, they fly, or stand and are killed like sheep. In that and in every despotic government, honour, reputation and virtue among the lower people are looked upon as imaginary things; the blind will of the Sovereign, or of their Lord is all and all.

Not so are the armies of other nations, those I mean of free states, where the subjects know something of the sweets of liberty; there the soldiery are actuated by a principle of honour; the love of their country and its liberties, religious and civil, will make them risque every thing in their just defence; there the death or wounds of an officer makes no great confusion, as many in the rank of under officers and soldiers are fit to supply the place; they know the duty and service, because they
love

love it, and make it their study and pleasure. Such was the army of king Edward the 3d. of England, he was a very great prince, but one of his highest praises, which contributed greatly to his glory, was, “ that when he “ took the field, there was not a soldier in his “ army who did not serve from sentiment, “ and fight for reputation. In imitation of “ their sovereign and leader, every breast “ glowed with emulation, and every heart “ panted with the thirst of their own, and “ their country’s glory.” Such too was the army commanded by Cromwell; the love of their country, and zeal for religion, both which they thought in danger, influenced their whole conduct. True it is, indeed, this love for one’s country, and religious zeal in the soldiery, have by the craft and cunning of their leaders, been employed to bad purposes; but as the best of divine and human institutions have sometimes been perverted to the worst uses, that should be no argument against instilling into the minds of our soldiers, a sincere love to their king and country, and a hearty zeal for its liberty and laws, religious and civil.

With such noble sentiments, and such zeal, untainted with bigotry, or enthusiasm, do I yet hope to see this now despised and neglected Scotch brigade shine forth with superior lustre, and am hopeful the time may not be very distant. Our young Stadtholder
is

is not far from that period which must give him the management and direction of a rich, a populous, a flourishing state; and to make it respectable, to make it and himself safe from the encroachments and attacks of powerful neighbours, he surely will endeavour to put the army and fleet on a much more respectable footing than they have been for a long time past. This cannot be done without first considerably augmenting the pay, and then the numbers of his army. The Dutch army on its present establishment, being really equal to no army at all. When such augmentation happens, it is natural to think, that a prince of the illustrious House of Orange will not fail considerably to augment this brigade, the surest and best troops that the republick can have in their service; and who ever have given convincing proofs of their zeal for, and attachment to the House of Orange,

There is great reason to hope from appearances, that this young prince will add to the lustre and dignity of that illustrious race of which he is the representative; and that the 5th William, will equal the glory and reputation of the 1st, the founder of the republick. Then do I hope to see my countrymen of the brigade put in a way to do honour to their native and adopted countries, Great Britain and Holland, and be as respectable

spectable a corps of troops as any in Europe.

Having taken occasion to mention to you the high encomiums paid to the Scots by the great Gustavus, I must not omit also to tell you of one great fault that he, and others in his army, found with them; he said, "It was
 "pity that such brave fellows as the Scots,
 "so alert on all occasions in the field, and
 "the foremost when dangerous service was
 "going on, should be too lazy, or too proud
 "to work." This is almost the only fault he found with them, and indeed it is no small one, and takes off a great share of whatever other merit a soldier may have. It was not probably caused by laziness, for the Scots have at all times been remarkably alert, hardy, able to endure, and patient under great fatigues. From a diary or journal kept of the marches made by one regiment in that Scotch brigade, of Gustavus's army, it appears that in one year and three quarters, they marched two thousand one hundred and sixty miles; besides detachments, commands, &c. that regiment was M'Kay's Lord Rae. From which, and from many accounts of the Scots elsewhere, it plainly appears, that the reflection they drew upon themselves, did not proceed from laziness, but from a false pride, in thinking it beneath the character of a soldier to work; which might be owing to the armies in England and Scotland, in those days, seldom or
 never

never having been employed in any publick works, and so the country people imbibe early that opinion, that a soldier should not work; but it is a very foolish opinion, and a piece of silly pride; every soldier, in antient times, was constantly employed in one shape or another, officers as well as soldiers. And often we are informed by history, that the greatest Generals, when not employed in the field, in arms, thought it no reflection on them to be occupied at their small farms with the plough, or other rural domestick occupations of agriculture, gardening, &c. Cincinnatus, Regulus, and many other of the greatest Roman generals did so; and Julius Cæsar frequently put his helping hand to publick works, in order to encourage his army, and to convince them that it is not beneath the dignity or rank of any man to do so. These great Generals, the princes of Orange, often did so likewise, to encourage their armies, in the amazing military works they carried on; and there the Scots never indeed were backward; on the contrary, General Balfour's regiment was remarkable for their assiduity, and their indefatigable labours at many publick works, in particular at the famous ones, carried on at the sieges of Gertruydenberg, Bommel, &c.

Idleness has long been, and always will be the ruin of any army. Let me advise you to
be

be always doing something; take all the bodily exercise that your situation in life gives you opportunities of; it will keep you in health and spirits; and I dare say, that when you are called out to duty in the field or camp, to any work, where the interest, the honour of your General, and masters, are concerned, you never will be found backward, but will shew as much readiness and cheerfulness to do your duty there, as in the more dangerous operations of war.

It is to be wished in time of peace, methods were fallen upon to give you more exercise and occupation in the field by frequent encampments, and not suffer near two thirds of the army to go on furlough every year nine months of the year, because they cannot subsist on their pay if they remain; but till your masters shall be pleased to take proper measures, and give the necessary orders, with regard to this, it is our duty to be contented, and endeavour to employ our time in garrison, in the best, most innocent and useful manner we can. This I shall say for you, that no troops in the world are naturally more proper for real service in war, than are the Scots; nor can any be more easily brought to perform all the duties of a soldier; for you are naturally active, hardy, accustomed at home to much exercise and walking, sober, patient, faithful and affectionate

tionate to your officers ; and if properly exercised in time of peace, and commanded by intelligent officers and good men of your country, there is no troops on earth will make a better figure in real service ; and I believe it is no great exaggeration to say, that British troops are the best in the world.

And thus having set before you this good Centurion's amiable character for your example, and enlarged upon it, by pointing out several other noble examples of eminently pious, charitable, great and good men, in the military way of life ; let me earnestly entreat one and all of you to do your best endeavours to imitate them. Think seriously upon your way of life, and what you are in duty bound to by being soldiers. Be good men, faithful and honest to your masters the States and Stadholder, to your king, and to your officers. Love and serve the Lord your God with all your hearts, and souls, and strength, and love your neighbours as yourselves. And let me advise you as my countrymen, friends and brethren, that whatsoever things are true, whatsoever things are honest, just, pure, lovely, and of good report ; virtuous and praise-worthy, to think on these things and do them ; that so when you have fought a good fight, and finished your course, and kept the faith, you may receive that crown of righteousness, which the Lord, the righteous judge will give you at the last day.

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Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen.

S I R,

S I R,

I Had the pleasure, some days ago, to receive a letter from you, asking my permission to print some sheets wrote by me about ten years ago to a friend of yours and mine, the reading of which you say has often given you pleasure, and you think the publishing it may be of use. Our friend you say tells you, that he has often wished to see it published, hoping that it may induce me to say something more on the subject, as I have hinted my intention of doing so.

When I communicated to my friend my sentiments on several things in that letter and discourse, I did not mean ever to make them public in that dress; but thought of enlarging the plan a good deal, and to have made it the subject of several letters. But many discouraging circumstances in the service having happened to me since that time, and not one favourable, neither for myself in particular, nor for the Scotch brigade in general; and having the mortification daily to see my best intentions, and even actions, in the sphere of
life

life in which Providence has placed me, misconstrued, and misrepresented, I determined a good time ago, to give up all thoughts of prosecuting the plan I had in view, with regard to a more compleat account of the brigade, &c. as probably the same malevolence would attend it, or any thing I should offer on the subject, which has attended my words and actions, on many occasions, as well meant, and as innocently intended, as this. However, Sir, if you are disposed to put yourself to the expence and trouble of causing the letter I wrote our friend, in 1763, to be printed, and the discourse joined to it, I have no objection, as it is the opinion of our friend, and you, that it may prove beneficial to the brigade, and to myself and friends, to make it publick at this time. As for any benefit that it can bring to me, I neither expect nor hope for it; if it happens to be of any use, for promoting the good of the brigade, or any deserving person in it, I shall esteem myself happy in being the means of it.

It will be easily perceived by every one who reads it, that the style and manner are too incorrect and unconnected, to appear with advantage in print; and by the different subjects on which my friend desired my opinion, being several of them nearly connected, one with the other, I have used some repetitions, and other freedoms in my letter, &c. which I would have probably guarded against, had it

it been intended for publick inspection; but as I don't remember any thing in it that can give cause of offence to any unprejudiced honest man, I hope such persons who are pleased to read it, will do so with great allowances, and have the goodness to consider that every military man is not a Cæsar, nor a Buonamici; and if we express our sentiments in a manner to be understood, it is as much as we aim at, or can be expected; military eloquence is sometimes very necessary, and has been often attended with good consequences, but every man is not endowed with the talents of a good speaker, nor a good writer.

Many changes have happened since I wrote that letter; I have no exact copy of it, only scraps; but I cannot recollect many things in it, that the distance of time, and occurrences in that time, would make me wish altered, or unsaid; was I to have sat down, and put it in another dress, probably I should have added a good many articles, and enlarged upon others.

Many military books have been published since that time; and as I, at the time of writing that letter, and some time before it, had lived retired in the country, for my health, had not an opportunity to see some very good English performances, that appeared even a little before the time of my writing it, such as a military essay, &c. by
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Lieutenant Colonel Campbell Dalrymple, afterwards Governor of Guadaloupe. A plan of discipline for the Norfolk militia, by Colonel Windham, the best book I have read on the subject. An essay on military first principles, by Major Bell. A collection of manoeuvres, and General Wolfe's instructions to young officers, in one volume. Other books of merit in the military way, have perhaps been published in Britain, of late, altho' they have not come to my hand; for a good many years past, having been out of Britain, I have not had much opportunity to see them. In other languages, particularly French, so many are every year appearing, that the very titles of them would be tedious.

As that celebrated work the Chevalier de Folard's commentary on Polybius, has been so much recommended by many writers to the study of military gentlemen, it may appear surprising, that I have not mentioned a book that has made so much noise: my real sentiments of it is, that like many bulky and voluminous compositions, it has much dross mixed with its gold; the greater part of it is more curious, than useful; many of his schemes and manoeuvres being impossible to be reduced to practice, without great confusion, and without prospect of any good effect; his repetitions are tiresome, and his criticisms and remarks appear oftener to proceed from the pen of a discontented neglected General, full
of

of his own merit, than of an impartial writer and judge. He certainly had a very singular military genius, but more fancyful than solid. The world is however much obliged to him for collecting some useful examples of military manœuvres and dispositions, both in attacking and defending; had his accounts and descriptions of battles, sieges, &c. been a little more accurate, and had he comprised his military erudition (which no doubt was great) in two volumes, in place of six, his brother officers had been greatly more obliged to him, and his book, as it came from himself, would have stood a better chance to be transmitted to posterity. It is an entertaining book, and for a gentleman who proposes making a compleat military library, very proper to have a place in it; but in my opinion there are many military books much more worthy the attention and study of young gentlemen in the army. There is an excellent translation of the history of Polybius, now in English, by Mr. Hampton, which will make the reading Monsi. Folard's commentary more agreeable and useful,

Was I to be author of a book, in place of a letter, a dedication to a great man, or to a friend, would be deem'd absolutely necessary; for a book without a dedication, preface, &c. is reckoned like a body without a head, or deprived of some of its limbs; but to find out a proper patron, and then a proper

per style and manner of address for this patron, is generally as difficult a task as writing the book itself; happy therefore I am in having no book to publish, considering the risk one runs of dedicating to an improper person. Was I however capable to publish any thing of superior and unquestionable excellence for the good of mankind, I should not hesitate a moment, but with the most submissive respect, beg leave to lay it at the feet of those two august personages, who seem to make the good and happiness of their subjects, their chief study and pleasure. — Our royal sovereigns their present majesties, the king and queen, to whom my warmest affection and firm allegiance is due, and for whose well-being and prosperity, my best wishes, and sincere prayers shall ever be employed; and if it shall ever happen that the hints I have given in my letter, &c. with regard to the Scotch brigade in the Dutch Service, and other things mentioned, comes to the ears of their Majesties, perhaps it may be a means, under God Almighty's direction, to raise in their noble minds, a desire of being more particularly informed of their situation, and induce them to do something in favour of so old, and reputable a national corps, which has long been a seminary for the army in Britain, and has furnished many very good officers, under officers; and men to it, particularly in the two last wars, and may still prove very useful to
 Britain,

Britain, when the nation requires an augmentation of military force. But if some measures are not speedily taken, and vigorously put in execution, by the republic and Great Britain, to put that corps on a better, and on a fixed establishment, by a proper stipulation; they must soon lose even the name of British troops, and consequently can be of no material use, either to Britain, or the republic, as having no sure place for raising recruits, and therefore must soon be on the very worst footing of any corps in the Dutch army.

As considerable augmentations in the Dutch army are just now proposed and in agitation, this would be no improper time for putting some scheme in execution, in favour of the brigade; both with regard to augmentation of pay, and of men and officers; and for regulating their recruiting, and all other material articles concerning them, between the two courts of London and the Hague. The republic, I am sure, cannot find in Europe, a corps of troops more capable to do real and essential service to the State, than such a corps as the Scotch brigade, put on a proper establishment. No troops are more capable to act as light infantry, or cavalry, if employed in that way, and a little trained to such service; and none have given more convincing proofs of their worth in line of battle, and on every essential piece of duty; nor can they find a corps, if recruited in Britain,

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who

who are so certain of being always compleat, when needed in the field. If they insist indeed on high sized men, in that point they surely will fail, for that country does not afford them, the stature of Scotchmen being generally of a middling size, but robust, well built, alert, and fit for all martial exercises and fatigues. I think I cannot add any thing better on this subject, than by transcribing one of the letters from a Persian in England, to his friend at Ispahan. Letter 27th, Selim to Merza, at Ispahan, from London.

“As I was walking in the fields near this city, the other morning, a disbanded soldier, somewhat in years, implored my charity, and to excite my compassion, bared his bosom, on which were the scars of many wounds, all received in the service of his country. I gladly relieved his wants, and being desirous to inform myself of every thing, fell into discourse with him on the war in which he had served. He told me he had been present at the taking of ten or twelve strong towns, and had a share in the danger and glory of almost as many victories. How then comes it to pass, said I, that you are laid aside? thy strength is indeed in its decline, but not yet wasted; and I should think that experience would supply the loss of youth. Alas! Sir, answered he, I have a good heart, and tolerable
“limbs,

“limbs, but I want three inches more of
 “stature; I am brave and able enough, thank
 “God, but not quite handsome enough for
 “being a soldier.

“How then didst thou serve so long, re-
 “turned I? In Flanders, Sir, said he, there
 “were some thousands such ill looking fel-
 “lows, who did very well in the day of bat-
 “tle, but would make no figure on a parade,
 “or at a review. It appears to me very
 “strange, replied I, that thou shouldst be
 “poor after fighting so many years with such
 “great success. The plunder of a single
 “town in the east is enough to enrich every
 “soldier that help’d to take it. Plunder?
 “Sir, said he, we have no such term in the
 “modern art of war. We fight for sixpence
 “a day. But when you have gained a battle, do
 “you get nothing by it? Yes, said he, we
 “have the advantage to go on and besiege a
 “town. Ay, then, my honest lad, comes
 “your harvest. Then, Sir, replied he, it
 “defends itself till we are half destroyed,
 “and when it can hold out no longer, it
 “capitulates; that is, every Burgher saves his
 “house, and every soldier carries off his bag-
 “gage. But what becomes of the conquer-
 “ing army? Why, the conquering army
 “has the pleasure to besiege another town;
 “which capitulates also; and at the end of
 “the campaign it goes into quarters. But
 “when

"when you enter an enemies country, don't
 "you raise contributions? The Generals do,
 "answered he, but military discipline allows
 "no part of it to the common soldiers; they
 "have just sixpence a day, as they had
 "before.

"Here ended our conversation, and I find
 "it very unaccountable, that valour and a
 "capacity for service should be made to con-
 "sist in smug looks and a certain degree of
 "tallness. If women were to raise and em-
 "ploy troops, I should not much wonder at
 "such a choice: But God grant our invinci-
 "ble Sultan an army of Veteran soldiers,
 "though there were not a man among them
 "above five foot high, or a face that would not
 "frighten an enemy with the very looks of
 "it!"

SELIM.

I shall not, or cannot, take upon me to
 say what gentlemen have been the promoters
 of that prohibition for the Scotch brigade to
 recruit in Britain; but I think it easy to
 prove that the prohibition has been an ap-
 parent loss, rather than advantage to the na-
 tion; altho' I am persuaded that those gentle-
 men intended it for the good of the nation,
 and as I am pretty well informed, meant it
 chiefly for the good of the brigade; as they
 thought it much better to have no auxiliary
 troops

troops in the Dutch service, than to have them on the uncertain, precarious and bad footing they have long been on in that service. But it is highly probable that had the Scotch brigade been some years ago put on a respectable establishment, as Royal British auxiliaries in the Dutch service, it would have greatly prevented all the emigrations of our countrymen to America. Now every man that goes to settle in America must be looked upon as a lost man to Britain, if not in a worse light, whereas every recruit that goes to the Dutch service is a certain gain, money is expended in the country for inlisting them, and at the end of their service they return to their country improved in many branches of manufactures, handicraft trades, or agriculture and gardening. Much is it to be feared that these American emigrants may prove enemies to their mother country; the Scotch brigade never has given the smallest cause to suspect their sincere attachment to their King and country; on the contrary their behaviour in 1745, gave convincing proof of their loyalty. At that time the Scotch brigade was as strong as it had been of a long time, but not one officer or soldier offered to join in the affair.

Nay, what must convince any unprejudiced man is, that not six weeks before that civil war broke out, about two thousand men, and
near

near a hundred officers, embark'd and sailed from the road of Leith for that brigade in Holland; had these regiments, or many of their officers been of the disaffected party, they or their relations and connections must have known of the intended attempt, and if so, what better opportunity could have offered to shew their zeal in the cause? What encouragement would such officers have met with had they joined in it with two thousand men? Then nothing was more easy than to have done it, as they could on many pretences have kept their men in different places till they saw the most proper time to assemble them, and declare themselves; yet not one officer nor man of all that number shewed the least desire to join in it; and in the two last wars many of these officers have entered into the British service, and none in the army have behaved with more honour, bravery, and conduct. Can a more convincing proof of loyalty be given than this? Yes, one more convincing; it may be said, the whole brigade ought to have entered into the service of Britain at the commencement of last war. And I believe, I may venture to say, that the whole would have done so with pleasure, nay, long expected and wished for a call from his Majesty; as they could not pretend to come without his Majesty's interposition, and many particular officers were prevented asking to
serve

serve in Britain, expecting that general call, and there being little appearance of any thing being done for them in the Dutch service.

I know it has been a question long disputed whether or not the Scotch troops in the Dutch service had any stipulation with the States, or any reciprocal agreement between the States and the sovereign in these days when the Scots came to the service? I know it is by many affirmed that they had, and that it was a very advantageous one for the Scots; if they had one, there is no reason to doubt of its having been an honourable and advantageous agreement for the Scotch, because they were greatly in favour on account of their bravery and good behaviour; but as no man, that I have ever heard named, could say that he ever saw, read, or heard exactly the particulars of it, I am for my own part ready to believe there never was any general stipulation between the States and the Sovereigns of England and Scotland for these troops; but that every nobleman or gentleman who brought over a certain number of men made a particular agreement for himself and followers, as independent companies, and for a certain time. And after all the enquiry I have made, and intelligence that I have been able to procure, I cannot be persuaded there has been any thing else. This much is pretty certain, that in 1688, when the Scotch brigade and three English
 “ regiments

regiments, then in the service, were demanded by King James to be sent to Britain, the States plainly told the British ambassador, or minister at the Hague, “ that by treaty they
 “ were obliged to send troops to Britain
 “ to assist the King in case of an invasion or
 “ rebellion, and that they had done so in the
 “ time of Monmouth’s rebellion; but they
 “ knew no right the King of Britain had to call
 “ these regiments to his assistance, more than
 “ any other regiments in the States service,
 “ and that at present they would not send
 “ them, nor allow them to go to Britain.

“ The ambassador represented, that the
 “ States had for many years received great services from these regiments, and that now,
 “ in reason and justice, when they were needed
 “ at home, they ought to be allowed to go;
 “ he told them that since the year 1674, till
 “ the present year 1681, the supplying these
 “ regiments with recruits had cost Britain
 “ fifteen thousand men. But all his arguments had no effect; they acknowledged
 “ the bravery and good services of these regiments, and gave that for a reason for not
 “ parting with them, and told him to search
 “ amongst his master’s papers and his own,
 “ or other national or publick records, to
 “ find out any stipulation or agreement that
 “ obliged the States to give up these regiments;
 “ for that they knew of none; the men be-
 “ ing

“ing engaged for a certain time are the
 “State’s men till that time expires, and if they
 “re-engage for life, none can claim them
 “from the States.”

“This they plainly declared, upon
 “which King James issued a proclamation
 “recalling all British subjects from that
 “service under pain of being declared rebels
 “to their country; but the revolution scheme
 “being by that time well-known in Holland,
 “and these regiments being formerly attached
 “to the interest of the Prince of Orange, hav-
 “ing General Mackay, his favourite at their
 “head, not one of them shewed any inclina-
 “tion to join the cause of King James; but
 “soon after they came to Britain, under
 “General Mackay’s command in favour of
 “the Prince of Orange. The States do not
 “deny having sent these troops on occasion
 “to the assistance of Britain; but they deny
 “any obligation on them to send these regi-
 “ments preferably to any other regiments in
 “the service; and that being the case, Britain
 “with equal reason says, that any man who is
 “accessary to the engaging any British sub-
 “ject for life, in that service, or in any other
 “(Britain excepted,) is a traitor to his coun-
 “try, as it is in a manner disposing of the
 “lives of his Majesty’s subjects, and doing
 “great hurt to the country.”

C. c

To

To put an end to all disputes of the kind, happy would it be, now that an augmentation of troops is proposed in Holland, if that corps was considerably augmented and put on a respectable establishment, for the honour and good of Great Britain and Holland. The plan or scheme hinted at in my letter of 1763, I had the honour to present to the late Earl of Halifax, Mr. Charles Townshend, and some other gentlemen then in the ministry in Britain, who approved much of it, and said that they thought the proper time to propose it in Holland would be about the time of the young Stadtholder's entering on the management of affairs, and were convinced that in Britain it would meet with all encouragement. Was such a thing to take place, and to be put on a proper establishment, I think it would be no excess of vanity to say, that the brigade might soon be made a corps of as good troops as any in Europe, I mean on the supposition, that they are to be all British.

I wish only that his Majesty would have the goodness to honour me with the command of a regiment of Scots in that service, I think I might safely promise to make it soon what I would wish a regiment to be, according to my sentiments in my letter of 1763. Had I been so fortunate as to have entered into the British service, when I came to serve in the Scotch brigade in 1741, I very probably

bably might have been in a much higher rank there, than I am at present in the Dutch service, or have any prospect of being. But as all things are directed by a wise and unerring Providence for the best purposes, and often, what we short-sighted mortals repine at as unhappy, turns out to our well-being and advantage, I with pleasure and patience submit to whatever God Almighty sees fit and proper for me.

That there will be abundance of criticisers, and finding fault with many things I have said, I do not at all doubt of; it would be a good deal of presumption in me to imagine that I should be exempted from the common fate of mankind, who give their thoughts and opinions to the revision of the publick. It is impossible to say any thing to every one's taste; but as my design is good, and nothing I have said, or proposed, can tend to the prejudice of any person, high or low, I shall little mind the breath of applause, or the blast of censure. If what I have said in regard to the Scotch brigade and my countrymen in the Dutch service, or any thing relating to it, shall have the effect to incite an abler hand to undertake their cause in a more effectual way for their good, I shall esteem myself happy in having been, under God Almighty's direction, the humble mean of doing so much good; and shall ever
be

be ready with pleasure to contribute, in any shape, in my power, toward bringing about a thing that I am convinced is greatly for the honour and advantage of both nations, Britain and Holland; and in the mean time I have, at least, the consolation to think, that I am the first of the brigade that has made an attempt to give any account of so old and so respectable a corps.

on military subjects, I shall name but a few books mentioned in my letter; some of which must be observed. I shall name but a few books on military subjects, I shall name but a few books mentioned in my letter; some of which must be observed.

October 1773.

Sir, yours, &c.

J. C.

I Intended naming some books for the perusal of the soldiery, and also of my young friends the gentlemen of the brigade; from a careful perusing of which, they may find much instruction and amusement, with regard to their duty as officers, soldiers, and Christians. Concerning their duty as officers and soldiers, the Prince Stadtholder has of late years issued two books of exercise, and other regulations of duty for the Dutch army, which must be observed. I shall name but a few books on military subjects, besides such as have been mentioned in my letter; some of them are old, but I do not find them the less valuable on that account; on the contrary, I have purposely named them, that my friends may, upon perusing them, be convinced, as I am, that the greatest part of our modern writings on the art military and science of war, are only repetitions, put in a new dress and manner, of what has been long ago published, which confirms me daily, more and more, in the opinion that I have given at the beginning of my letter of 1763.

1. A very useful and instructive pocket companion for young officers, is, Cautions and advices to young officers of the army, particularly subalterns, by an old officer; printed in 1760, by Durham and Wilson in the Strand, London.

2 Les veritables devoirs de l'Homme d'Epée, particulièrement d'un Gentilhomme qui
veut

veut se pousser dans les armes, &c. A Amsterdam 1752; these two may be bound together in a small volume.

3 Les fonctions de tous les officiers de l'Infanterie, et de la Cavallerie, par Mons. de Mont, 1671.

4 Pratique et Maximes de la guerre par le Chevalier, de la Valiere, a Paris, 1671.

5 Les principes de l'art, militaire, &c. par Mons. le Bellon Sieur de Prugne, a Rouen 1623.

6 La science des postes militaires, &c. par Mons. le Cointe, a Paris, 1759.

7 De la charge des Gouverneurs des Places, par Mons. de Ville, Amsterdam, 1674.

8 Le parfaite homme de guerre, a Amsterdam, 1699.

9 Le conduite de Mars, La Haye 1685.

10 Les deux dernieres Campagnes de Mons. de Turenne escrit par lui meme, Maubeuge, 1756.

11 The Christian Hero, by Sir Richard Steele; and the Polite Philosopher by Colonel Forrester.

12 The foldier's monitor, by Dr. Woodward.

13 Instructions militaires, &c. a Paris, 1753.

14 Essai sur les qualites et les connoissances necessaires a un General d'armée, a Milan 1758.

15 L'Esprit du Chevalier de Folard, &c. a Leipzig 1761.

These,

These, with such as I have mentioned in my letter may suffice to give a young gentleman a clear and distinct view of all parts of military duty and service that he may have occasion for till he comes to a high rank in the army; and as he advances in life, he may advance in studying other books that may come in his way. The study of fortification, artillery, gunnery, mines, &c. is very necessary for all officers.

As to books of religion and morality, so many good ones have been, and daily are, published, that it is not easy to make a choice; having already named Dr. Dodderidge, and his friend Mr. Orton, I cannot recommend better books than theirs; Dodderidge's family expositor, or commentary on the New Testament, and all his other writings are excellent.

Stackhouse's history of the Bible is an edifying, entertaining book.

All Dr. Watt's works.

If I was to recommend sermons, there is so many good ones of Scotch and English divines, that the best judges must be at a loss to say which should have the preference; but if I am to name them according to my own taste and judgement, I should recommend

Dr. Barrow, South, Beveridge, Taylor, Tillotson, Scot, Collier, Seed, Atterbury, Duchar, Delany, Abernethy, Scougal, Dunlop, Foord, Richardson of Innerkeeth-
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ing, Leechman of Glasgow, a system of divinity and morality, being a collection of sermons in five volumes, and another collection in four volumes called the Practical Preacher; Dr. Fordyce's sermons to young women, and Dr. Dodd's sermons to young men.

Also all the tracts wrote by Dr. Gibson, Bishop of London; Dr. Lucas on happiness and his sermons; Pickard's discourses on the religious government of a family; Law's serious call to a devout life; The great duty of self resignation to the will of God by Dr. Worthington; Bishop Beveridge's private thoughts on religion; the Mourner by Dr. Grosvenor; Gerhard's meditations.

Dr. Leland's view of deistical writers, and on Revelation, &c.

Derham's physico and astrotheology.

Ray on the wisdom of God in the creation.

Hele's, Jenks, Nelson and Enfield's devotions and forms of prayer.

But that clergymen may not be the only persons from whose writings you may learn instruction, let me name a few books wrote by Laymen, well worthy your reading and study.

Mr. Addison's evidences of the Christian religion, and all his writings.

Mr.

Mr. Locke's commentary on some of the epistles of the New Testament, and his other writings.

Sir Isaac Newton and Mr Boyle's writings.

Mr. Nelson's address to persons of quality and estate, his ways and methods of doing good; his devotions, and all the writings of that eminently good and amiable man.

The whole duty of man, and all the works of that author; the gentleman's library; the dignity of human nature; the preceptor; the family instructor; Nettleton on virtue and happiness; Marquis of Argyle's instructions to his son; Sir Richard Steele's Christian hero; a present for an apprentice, wrote by a late Lord Mayor of London; essays and meditations on various subjects, by a physician, viz. Dr. Mackenzie; Mr. West's observations on the evidences and history of the resurrection of Jesus; Lord Lyttleton on the conversion of St. Paul; Mr. Price's dissertations on Providence, Prayer, &c. and his review of the principal questions and difficulties in morals; Dr. ~~Sackhouse~~'s friendly advice to a patient, &c.

*Stonhouse
Physician*

The Spectator, Guardian, Tatler, Rambler, Connoissuer, the World, Adventurer, &c.

Many more excellent books on religion and morality might be named, wrote by clergymen and laymen, but it is needless to enumerate them; I shall only name a few, which are cheap and easily come by, and

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that

that I would wish my good friends to read, for satisfying them in every thing concerning their worthily partaking of the Lord's Supper, keeping holy the Lord's day, and instructing them in the duty of prayer,

1 A discourse on the nature and design of the Lord's Supper, and a treatise on the obligation of Christians to celebrate it, by Henry Grove.

2 The reasonable communicant, wrote, I believe, by Bishop Fleetwood.

3 Sacramental exercises, by Dr. Earle.

4 The necessity, usefulness and importance of social worship and public instruction, with a dissertation on positive institutions, by Mr Andrew Richardson, minister of Innerkierthing.

5 A sacramental directory and catechism, by Mr. Willison of Dundee, and on the Sabbath; and Henry on the Lord's Supper.

6 Dr. Leechman of Glasgow, on prayer.

7 Mr. Orton on the Sabbath; on prayer, &c.

8 The practice of true devotion, by Robert Nelson, Esq;

9 Bishop Beveridges's private thoughts on religion.

There are many excellent French books, sermons, and others, on religious and moral subjects, published by Protestant French clergymen, which the brigade gentlemen in Holland

Holland may easily have access to, after they are masters of the language, such for instance : as

Monf. Saurin's, Beaufobre's, Superville, Croufaz, Lenfant, Bafnage, Placette, du Pin, Paschal, la Chaife, &c.

Monf. Saurin's discours historiques, critiques, theologiques et moraux, sur le vieux et le Nouveau Testament, are very edifying and entertaining.

Many other excellent books might be named, but the catalogue I have already given will probably be thought too long.

Among the best military French books, published of late years, in my opinion are these, wrote by

Monf. de Beaufobre, his commentary on Æneas the Tacticien on the military schools of the antients, &c.

Monf. Turpin de Cressi his art of war, and commentary on Monteculi.

Cours de tactique, theorique, pratique et historique, par Menoz Joly de Mazeroi.

Essai sur la Tactique de l'Infanterie, ouvrage methodique, &c. imprimée a Geneve, in 2 volumes, 4to. 1761.

Essai general de tactique, precedé d'un discours sur l'etat actuel de la politique et de la science militaire in Europe, &c. imprimée a Londres en 2 vol. 4to. 1772.

L'Officier Partisan, par Monf. de Saint Genies.

Elude

Étude militaire, par Monf. le Baron de Traverfe.

Elemens de l'art militaires ancien et moderne, par Monf. Cugnet, avec la fortification de Campagne, theorique et pratique.

Effai fur la fortification, ou examen des caufes de la grande fuperiorité de l'attaque fur la defence, &c. la Haye, 1755.

Recherches fur l'art militaire, ou Effai d'Application de la fortification a la tactique ; a la Haye 1767.



F I N I S.

